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SARSI TEXTS

BY

PLINY EARLE GODDARD

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INTRODUCTION

The Sarsi are an Athapascan-speaking group of Indians who have been closely associated with the Northern Blackfoot of Alberta since the earliest historical reference to either tribe in 1754. There are no traditions of a trustworthy nature which connect the Sarsi definitely with any other Athapascan tribe. Linguistically all the northern Athapascan east of the Rocky Mountains except the Sarsi and the Beaver on Peace River have certain sound shifts not shared by the latter two languages. The Sarsi and Beaver, however, are hardly mutually intelligible, although both show relationships with the languages of British Columbia.

The texts here presented were collected during the summer of 1905. The expenses of this visit were provided by the American Museum of Natural History under an agreement that that institution should have the collections and the ethnological information and the University of California should be entitled to the linguistic results. The larger number of these texts were revised in 1911 with the aid of Charlie Crowchief, who was the interpreter used in obtaining them originally. Many of the texts were also traced with the Rousselot apparatus from his dictation. It was discovered that in originally recording the texts certain intermediate sounds were written as surds and thereby fell in with a series of surds from which they should be differentiated. The glottally affected sounds in Sarsi are

unusually hard to distinguish. Charlie Crowchief at the time the texts were recorded confused *l* and *s* in speaking. That all these errors were corrected when the texts were revised with his aid is not probable.

The main informant was Eagle-ribs, a man then about 65 years old. As he says in one of his narratives, he ranked as a chief according to the old order. He led the chiefs in relating coups during several sun dances.

The publication of the texts is for the purpose of furnishing material for phonetic and grammatical study. It is intended that this paper shall soon be followed by a grammatical analysis of the material here contained. Free translations of most of the texts have been or will be published.

KEY TO SOUNDS

- a, e, i, o (unmarked) open as in father, met, pin, not.
- ē, ī, ō, ū close as in they, pique, note, and rule.
- ā, ē, ī, ō, ū nasalized.
- ɤ narrow, as u in but.
- y as in yes; sometimes written for a sonant spirant when coming before a front vowel.
- w as in will, seldom occurs.
- m as in met.
- n as in net.
- ñ as ng in sing.
- l as in let.
- L a surd lateral spirant; the breath escapes between the back teeth and the sides of the tongue.
- L' the last sound with glottal affection; an affricative.
- z a sonant spirant; as in lizard.
- s as in sit; a surd spirant.
- j as z in azure; a sonant spirant.
- c as sh in shall; a surd spirant.
- g a palatal sonant spirant similar to the sound of g in *Tage* as spoken in Northern Germany.
- x a palatal surd spirant; as ch in German.
- h written in many places apparently for the preceding sound lightly articulated.
- d a dental stop, intermediate as to sonancy.
- t a strongly aspirated surd dental stop.
- t' a glottally affected surd dental stop.
- g a fully sonant palatal stop; probably often written for the following sound.
- ġ a palatal stop, intermediate as to sonancy; sometimes written k through oversight.
- k a strongly aspirated surd palatal stop.
- k' a glottally affected surd palatal stop.
- dj and dz sonant affricatives.
- ts' and tc' glottally affected surd affricatives.
- ˈ denotes unusual aspiration.
- ː glottal stop.

DESCRIPTIONS AND INFORMATION

THE SUN DANCE

dū xa t'a ʼa ts'is ʼin na t'a tī ga ma gū dil la na
 ka ts'i ts'i kū wa gī na ʼi' gū dī nūc ʼi ʼi ta'
 tsis da L'ū wū ʼas La dī ne mək gū dī la dī na gil la
 dī na ts'i kū wa ʼi gī gī ka ts'i tsis da L'ū wū ʼas sa dla
 5 gī gī is nī i ta tsa t'i gī dō gī gil la dī na la t'i gī
 tsis da L'ū wū ʼa gīs ʼic xa nī nī Lən nī ka ts'i
 dī dī gəc ts'i ga nī t'i gī mī tsūʼ La t'a xa te'is t'ac
 ʼa Lī ka ts'i nəc ʼi wa t'i gī Līk ka kū dīs ga dī na
 na tsa na ʼi ta zī k'a gūs t'i ga gim ma ga ts'i kū wa
 10 na tsən na ʼa gū cən na ʼi ʼas gī nīc t'i gī ʼi tsūʼ ʼi
 k'a gī nīs t'ac
 tsīs da L'ū wū ts'az zil lī na ts'it tsa zīt da
 ʼa te'iz ʼic ʼis gā kū wa k'a La dī te'ic ts'az zil lī
 tein na ʼi na gal ləL Lī t'i gī ʼa gū ka gū na ga djiL
 15 ʼa t'i gī teaz zil lī ʼa ts'il la hī na gī gī ləc dī tei ʼi
 nī da ts'i dī teic gū nīs na dī zā' ʼa te'ic ʼic teaz zil lī
 tsa ha dī tī gī djū' gū nīs na dī zā' k'a nī t'a
 tsī nī gī L'ū nī tī gī dī tei ʼi tsīʼ Līl la təs teiz
 gwa te'ic ʼic ha lī kū wa ʼis t'i ga kū dīLte ta dī dī na
 20 xa na gī dāL Lī t'i gī dīn na' ʼis gā kū wa ʼi teaz zil lī
 ʼa la gī na ʼi ʼi tsūʼ ga te'is teūj
 teis da L'ū wū ʼa ts'il la ts'i tī te'in nəc tsis da L'ū wū
 ʼa ts'i la dī Līk ka kū dīc ga na te'in nəc na tsən na ʼi
 ta zī k'a nī na gī nəc gim mī nas ka ʼa t'i gī na te'it teic
 25 gim mī te'il līc ʼas tsa' tsis na L'ū wū gī naʼ gim ma ga
 te'il lac dī na zil las na ʼi dī dji dji nīs i dū gī teij
 tū nī za k'a ga zā' gī dā' tis tas te'ite dji zā'
 gim mī zīt da da ga dī t'a dī ta' gim mī tsin na t'i ga t'a' teū
 mī ka la zā' te'a sī tea mī tsīʼ k'i za da gī L'ū
 30 Lək ka zā ts'i ka gū yən na Lək ka zā ga sit dan na
 ʼi tsūʼ ma ga te'i ʼəte ʼi wa t'i gī nī teit te'ag ga
 k'a gīs te'ūL nīs t'as sī ta gī ga ʼaL Lī Līl la ʼi ta sa ga
 nī t'a sī ka la i Līl la gū dja dī na ʼis la gū la
 te'in nīs k'a na gī gī ʼəc ʼi wa t'i gī ʼi tsū ʼi dī ka la ts'īʼ
 35 na gī gī dī ʼəte gī gī teiz gū

DESCRIPTIONS AND INFORMATION

THE SUN DANCE

Not without cause they do it. Very who is sick for him women it is who say, "Father, sun lodge I will make, this sick person he may get well." These women for him sun lodge we will make those who say it, he dies then they do not make it. He gets well then sun lodge they make. Buffalo many for they hunt. Those they kill then their tongues all they cut out. They come together. Then they camp in a circle. Those who make the lodge middle just their tipi. Women sun dance who know they ask then the tongues they-cut up.

Sun dance sweat-lodge they build before they make. Young men all mount their horses. Sweat-lodge poles they are bringing back then they sing. There sweat-lodge they are going to make they put them. The poles they put-in the ground. One hundred only they make. Sweat-lodge stones these too one hundred only there are. They-twine together then the poles red paint with they-paint. They make it. Old men all go in. They pray. As they come out then these young men sweat-lodge the makers tongues to them they give.

Sun lodge they make toward they move camp. Sun-lodge where they make camp circle they came. Sundance maker middle they camp around beside her. There they make it. They give them first sun lodge their clothes to them they give. These make the dance four days they do not eat. Water a little only they drink. Cane painted only behind them it hangs. Their hats large feathers, her husband only crow's tail side of his-head is tied on. One women sensible one to her husband tongue to her he gives. Then small pieces she breaks off. Toward sky holding it with, "Father, me pity. My husband with well I have lived it is." On ground she puts it. And the tongue to her husband she takes it back, they may eat it.

- 5 ʼa ga na dī gī ʼa ʼi t'ū mī k'a te'ic ʼic ʼi wa t'i gī
 na gī nī dji mī kī da te'i ləte ʼi wūs k'a dī teī ʼi t'as sī
 i līl la ka nī ga ʼi wūs ʼi k'a ʼi teī nī tsis dī yū wū'
 ʼa ga na dī gī ʼa ʼi ts'i ʼa ka nī ga La t'a ʼa te'it La
 5 ʼi teī nas ʼa ga ʼa te'is ʼic dī na tsin na ga dī dji
 dzin nīs sī kwī yī ga zā' na gī təc dū ha gī ya kō
 te'it djin nī' t'i gī na yəc ʼit dīs nī' i līl la ta L'əc
 k'a ts'i dji hī t'i gī na nī dac ha gī na t'i gī
 ha kū dji ga zā' kū dīlte gū te'i nīj ʼa lī ts'i daL lī
 10 gū ka da gū gī nīj ha kū dji ga na ʼi gim mī ts'ai yī ka
 da nī ma gū nī lin nī kū gī ləc dī na gū nas ʼin na
 yīL na' i gū
 ʼis ға kū wa mī ts'ū wa k'a ts'i nīs t'as sin na kū yəc
 ʼi wa t'i gī xa gī nīc ʼi ta ʼis Lək ka ʼi gīs teūt
 15 ʼi wa t'i gī da teis da L'ū wa ga kū wī ca dī sī ts'ū wa
 xa ts'i t'as sī ha ta gī dī dli hī t'i gī gim mī ts'ū wa
 xa te'i t'as L'ū teī dī ғаi ye tsin na gī tīc gim mīl la tein na
 das L'ū' gim mī ka tein na djū Laz ʼi līl la ta gīs ғаs sa
 ʼis ғаs sīL ga gī dīs L'ū' ʼi wa gim mī təc na zā'
 20 has t'i gim mī ga na te'in nīs t'ic xa gī ya t'i gī
 gim ma ga ts'it dī na ts'i dī nīs teūs dī k'a ʼəl la
 gin nī təc te'it dī nī dji' zā gī ma zat dī ta xa gīs tin na
 gim mī ts'ū wa xa te'i t'ac dī teī miz za na xa te'i teīc
 ʼi t'ū ʼi ts'i L'ūL ʼa kī yī na ka nī t'i L'ūL ʼi ʼi teī
 25 gim mī ts'ū wa ga nī ʼa ʼi ga dī gī ʼi wa t'i gī ʼa ga na tī gī ʼa
 gī gīs teūte i līl la ta gī dī dli xa t'a k'a ta gī dī dli dī ga wa
 gim ma ga te'i dī djie ʼi kī dī da zīt da L'ōL ʼi gīs teūte
 ʼi wa t'i gī gim ma sit dī djie ʼa ha gū gin ne dac
 gī teit teī i līl la ʼi kī dīs nī līl la teī teī mī ka tōL lī
 30 t'i gī ʼis dū na ha lī kū wa gim mī zəm mīL gīs teūte
 ʼi wa t'i gī k'a da gū gī dīs xalte ʼi da La mī ka teūL
 gī ma lin na ka teōL lī na te'i gīs nīte ʼa ga na dī gī ʼa
 ka teī na na ts'i ʼac ʼa t'i gī ka wa xa nī gī yəc
 ʼi gī ts'ū kū wa na tsən na ʼi ʼis dū na ʼis ға kū wa
 35 gī nī i La t'i gī dū dzən na dī na gī lī'
 ʼa t'i gī ka wa na nī teū t'in na tsin na L'ū wa gī nī dja

The center tree nest on it they place. Then what they-offer they place in it. On forked sticks poles leaves with they lean against it. Forked sticks on poles very long there middle tree against they lean. All opposite the-door poles house they make. These fast four days inside only they sleep. He does not go out. They sing then he gets up. He whistles with he dances. They-stop singing then he sits down. Noon then chiefs only they come in. They tell stories. Battles about them they tell. The chiefs their wives food good they bring-in people watching them they may eat.

Young men their breasts who are cut go in. Then they say, "Father, horses may I capture then when sun dance lodge when I go in my breasts they will cut." This way they pray then their breasts they cut. (A weed) they tie around their heads. Their wrists they tie, their-ankles too. White clay with they rub themselves. Belt they tie around. And breech-cloth only they wear. For them they put a lodge. He comes out. Then for them blanket they spread. On this back down he lies. Whistle only is around his neck. While he lies his breasts they cut. Sticks through they stick. From the nest ropes two hang down. The ropes sticks his breasts are stuck through they loop over. Then center post he-embraces with he prays. When he finishes praying for-him they sing. He dances before ropes they pull. Then for him they sing. He dances. Hanging with he whistles with, in vain he tries to break it then other-persons old men his shoulders they take hold. Then backwards they pull him. There it tears out. His flesh which tears out he offers. The center tree its base they-place it. After that he goes out.

The women makes sun dance other young men they go with then not long they live.

This much our Sarsi sun dance its story.

Prayers

hai yū hū' ha lī tsa siL tit dī nin na na ga teaz zī lī
 'a ts'ī la' hai yū hū' ha lī tsa da na ga teaz zī lī
 'a ts'ī la' siL tit dī nac na gū la dī na teāz zī le sa ga la na
 siL tit dī nac na gū la dī na teaz zī le sa ga la na
 5 gim miL tī dī nas na gū la ha lī ka 'a gī na hī hai yū hū'
 'ī ta siL tit dī nin na te'a na dī gī ts'an hai yū hū'
 'ī ta 'ī ts'ag ga k'a sa na dī gīs ts'an da nīs t'ag ga
 kwī yī ga gwa gū nī lī dī na 'īs lī gū la hai yū hū'
 'ī ta sa ga nī t'a dī tū gū ma sī tī gī 'an nī lai gī
 10 dī nū k'a 'an nī la gī gū k'a djon na dī na
 'ī lī gū la hai yū hū' 'ī ta sī gī la ka nī gī t'a hī sa ga
 yī nī nī hai yū hū' 'ī ta 'īs teī teī sa ga yī nī nī
 sa ga nī t'a 'ī ta hai yū hū' 'ī ta ta nī sin na sa ga
 nī t'a sa gū yī la
 15 na nī' dī na tī ha mī ts'ī ta dī sī dlī

ha lī tsa 'ī ta gwa gū nī lī dzan na dī na ts'ī lī nī
 'ī ta sa ga nī t'a yīs djon dza na ts'in nīs k'a dī na
 'īs lī gū la 'ī wū' ta gīs k'iss sa te'a t'ag ga xa na ts'it dī
 t'ī gī nī ts'ī gwa gū nī lī nī dī na 'īs lī gū la 'ī ta'
 20 dī nī' ts'ī ka dī ka la lī la gī djon 'a t'ī ga ga
 t'ī gī ka wa na ga gū la' 'ī tsū 'ī na ga nīs teūt
 'ī na sa ga nī t'a la t'a dī nan na ī lī la sa ga
 nī t'a da gū nī tin na ta na nī ts'ī dī t'ī gī na nīs teac gū la
 ts'ā tea 'ī na 'ī na' hai yū hū' ts'ā tea sī gī la
 25 ka nī gī t'ā gwa gū nī lī nī sa ga gin nin ne 'ī na'
 sa ga nī t'a sa ga gū yī l'a hai yū hū' ts'ā tea
 sin na djin na ī lī la dza na dī na 'īs lī gū la

THE HAIR PARTERS¹

ma sī LāL Lī lī ka dī dī nī Lāc da mil le ta za teīc teas sī
 lī gī sa k'a ts'ī kū wa dīs tsī ma gū lī nī k'as sī 'ī gā kū wa
 30 dīs tsī' ta tin na dīz na 'īs gā kū wa dīs tsī 'a kī na

¹ Obtained from Pat Grasshopper, who sold the hat the possession of which confers the position of leader in organization. For a free translation see *Anthropological Papers*, American Museum of Natural History, XI, 470-474.

Prayers

Oh, Old man, help me. For you sweat-lodge they-make. Oh, Old man, here for you sweat-lodge they-make that you may help me. These persons sweat-lodge who have made help them. Old men may they become. Oh, father, help me. Thunder may I hear again. Oh, father, birds' voices may I hear again. Sky in happily person may I be. Oh, father, me pity. This water is surrounded by which you made this island which-you made on it long person may I be. Oh, father, my days let them be to the end. Me give something. Oh, father, what I eat me give. Me pity. Father, Oh, father, I am poor. Me pity give me something.

We Indians thus to him we pray.

Old man, father, happily long time person having-been, father, me pity. I may be old. Long time on-earth person may I live. Then hot sun when it-comes up then from you happily person may I be. Father this woman her husband with may she be old. From this time then lodge for you they made. This-tongue to you I give.

Mother me pity. All people with me pity. Every time when you rise then may I see you, Old-woman mother. Mother, oh, Old woman, my days to the end happiness me give. Mother me pity. Me give property. Oh, old woman, my relatives with long-time person may I be.

THE HAIR PARTERS

Wagons they place in a circle. The opening is toward-the overhead sun. On the left side women sit. On-the right side young men sit. Doorway four persons young men sit. Two persons sword in front of them

mąs gi mĩ tsi ta na dĩ gi ʼa ʼa kĩ na na lĩ na gi mĩ ga
 ʼis lĩ haL ʼa sĩ ta
 ma gũ lĩ nĩ k'as sĩ ʼas sa teũ ʼi teĩ ma ga na dĩ gi ʼa
 ʼa t'ĩ gi ʼi teĩ ma ga na dĩ gi ʼa k'a da ga dĩ ʼa
 5 dĩj na ʼis ǵa kũ wa ʼi dji na mĩ ǵa dĩL tsi as sa
 nĩ teĩ tɕa ga dĩ teĩ ta zĩ ka sĩ la ʼis ǵa kũ wa ts'ĩ kũ wa
 dĩL tsi na gi mĩ kĩ za ʼa teit L'a dĩ teĩ ʼi teĩ na dĩ gi ʼa
 dĩ teĩ sin na t'ĩ gi na dĩ gi dũL ʼi ma ga dĩ ga ʼis ǵa kũ wa
 tạn na k'a ʼa kĩ ʼi teĩ nĩ na dĩ gi ʼa k'a ʼa kĩ
 10 gũ tea da ga dĩ ga ʼa kĩ na ʼis ǵa kũ wa ʼis ka sĩ
 ʼas ʼin na gi gi zit da gĩs da da ga dĩ ga dĩ na
 mĩ dạn na ta sĩ gũ nạn ʼis gi ya ts'ĩ kũ wa nas ʼa sĩ da
 tsĩL ʼaL ʼin nĩ dĩ na nạn nĩ dac na ʼa ga ʼi da na dĩ teic cĩ gũ
 has dũ gũ na k'a sĩ da ʼis ǵa ka nĩ tsa teĩ dĩ nĩ teĩ
 15 ʼaL ʼi nĩ sit da ma ga teĩ dĩ dji nĩ t'ĩ gi ta dĩL lɛtɕ
 Lạm mạn na nĩ dac dic gũ Lạm ma nĩ da t'ĩ gi ʼi dic nĩc
 mĩ ǵa nĩs ka ne ʼas ʼin na sĩ da ts'ĩ kũ wa nĩ la ga
 ʼis lĩ ha la ʼas ʼin ne ts'ĩ ka sĩ da ʼis ǵa ka nĩ tsa
 da nĩ ʼas ʼi na sĩ da ʼa sa ʼas ʼin na ʼa teit L'a
 20 sit da ʼis t'ạn nĩ ʼas ʼin na lĩ tĩ gi ʼas sa ʼaL ʼin na
 ǵa sĩ da ʼis gi ya ts'ũ kũ wa gō ʼa ʼa ʼi lĩn na
 lĩ tĩ gi ts'ũ kũ wa ǵa sit da la ka za ʼis gi ya gō wa
 tũ ʼi na kac na ʼas sa ǵa sit da ʼas sa nĩ teĩ tea ga
 ʼis la ʼi lĩl la mĩ ǵa sa ʼa mĩ ǵa ʼis gi ya sit da
 25 nĩ da na ʼa teit teũt da kũ la lĩ kĩ na lĩ nĩ ʼis tạn nĩ
 ʼas ʼi nĩ ʼa teit 'L'a gũ t'a sit da ʼi teĩ nĩ tsiis dĩ
 ta gi tĩL
 ʼa kin na ʼis ǵa kũ wa ma sĩ LɛL i ʼa lĩk ka lạn na
 mas gũ lĩ ka kĩ yĩ dĩ gi lɛc gũ t'a gĩs da lĩ tĩ gi na
 30 ʼis ǵa ka ka wa tsin nĩ da t'ĩ gi na gi nĩL tite ʼas kĩ za
 gi nĩL tic lĩ tĩ gi ʼis ǵa ka nas ʼa ga kwĩ yĩ ga sin nĩ da
 t'ĩ gi kwĩ yĩ ga ʼi gũ dja na gũ gi la lɛc gũ gi dĩ gie
 ʼi tin na ʼi xa gi la tal kwĩ yĩ ga la nĩ tĩ gwa gũ gĩL ʼic
 ʼi l'ĩ gi sin nĩ da t'ĩ gi ʼi k'a tũ kĩ da da giL gũ ʼi
 35 dĩ na ʼis ǵa kũ wa ʼi dji na ʼi ta za ka na gi mĩ teĩ lɛc
 ʼi wa t'ĩ gi ʼas sa sit L'a dĩ gi ʼi l'ũ tsin mĩ ga
 teit dĩa k'ɛtɕ ʼi wa t'ĩ gi ma ga gi teĩ lɛtɕ

stands in the ground. Two persons others beside horse-whip lies.

Right side big drum sticks for it are stuck in the ground. Then sticks for it stuck up on it hangs. Four young men who sing beside it they sit. Drums small four in the middle lie. Young men women who sit between them opposite the doorway four sticks stand up. Four hats tall hang. Young men behind two sticks stand up on two tails hang. Two young men belts who own in front of them they sit. Where it hangs those among who dance give order young man women in front he sits.

Axe who owns those who dance for them he fills their pipes beside the speaker he sits. Young men among whistle who owns sits. For him they sing then he dances. He dances around a circle. Four times he has danced around then he whistles. By him shield who owns sits. Women at the end horse whip who owns woman sits. Men among gun who owns sits. Drum who owns opposite the door he sits. Arrow who owns same place drum who owns by he sits. Young man women work who are same place beside women he sits. One young man to them water who takes around beside drum he sits. Pail small cup with beside him stands. Beside him young man sits. Those who dance he brings in food. One another arrow who owns opposite the door among them he sits. Sticks long he holds.

Two young men wagons who gather like a ring they put in a circle, among them they sit. The same young men tipi they dance then they put up. Side-by side they put them up. The same young men house inside they dance then inside good they make it. They sweep. Rubbish they take out. Bed blankets inside they put around. They make it. At night they dance then lamps in they put (oil). These young men who sing in the middle they put them. Then drum small this sweet grass under they burn. Then to them they give them.

na gī dīc ga līl la dī dji xin ʔī gī dī yite mīl
 gū t'a xin ʔī gīt dī gī t'i gī ts'ū kū wa dīj na
 sin na tī gī ʔas ʔī na na dīl te ʔī wa ts'ū kū wa la t'a
 ʔas nī tsa na gī dīl te ts'ū kū wa na ʔī dāl dī kō wa
 5 la t'a ʔis ga kū wa na dīl te na gī dāl dī ga wa la t'a
 ts'ū kū wa gī djin ts'ū kū wa ʔī dī da hī tī ʔis lī ha la
 ʔas ʔin nī ʔis ga kū wa ts'ū kū wa kī za gū dī la ʔī wa
 dīc gū mas gū dī ma tēi nī dac dī nī ts'i ka ʔis lī ha la
 ʔas ʔī nī gū na sī ʔī dī dac ts'ū kū wa ʔis ga kū wa
 10 ʔa k'a sī dan na dī nī ts'i ka ʔis lī ha la ʔas ʔin nī
 gūl ha la tī gī ts'ū kū wa ʔis ga ka yīs ha la na ʔī ʔis lī
 gū wae tate ʔī wa ʔī sa ga gī tī zī dī t'i gī dū gū wa yī nī te
 has da gū na ʔī ta za ka ʔī dī dac ʔis ga kū wa
 ʔis lī ha la ʔal ʔī nī na yū wū k'as sī na kī sit ts'ū kū wa
 15 ha gī yī na ts'ū kū wa dīl tsi ʔī k'a sī ʔis ga kū wa
 mās ʔal ʔī nī na na zit ʔa t'i gī na djū ts'ū kū wa
 ha gī gī na ʔis ga kū wa sū kū wa ʔī la ʔīl teū na
 wīn nī t'ān na k'a gī mī teis cūz dū kin nī da kū k'a tsin nī da hī
 t'i gī dī na ʔis ga kū wa ts'ū kū wa ʔī la tēi na gūl teū dī na
 20 ta za k'a na gī mī teis cūz has da gū na ʔī nai yate
 ha nīc lai yī ka dī nī ta za k'a sit da yū wū
 ts'i ka ʔī la tein na gūl teū tea ga na dāt tsa la t'a
 mī za na l t'a mīl la ta dāl la ʔī wa t'i gī la t'a
 mīl la ta tēi dī ʔate ʔī līl la mī za sin nī tate ʔī wa
 25 ha na tēi cūj dī nī has da gū na hī ha gūl nī te
 da ha na gūl na hī gūl ha na dja na gū lī la da las gū la
 dū na na l da ha ʔa ʔī wa dīs gū ts'ū kū wa ta dī dīl te
 ʔis ga ka djū dīj gū ta dī dīl te ʔa t'i gī kō wa ts'ū kū wa
 ʔī līl la lū ka ta na tēit dī dīl te
 30 dīc na ka t'ū na ga gūl ʔa lī gī dāl na sit dī gī ma ga
 ta za k'a na teis teū cī k'a gī dī nīl teite ʔis ga kū wa
 dīj na gī ma ga dī djin na na dīl te dī dji xin
 gī ma ga ʔī tēi dīl gite mīl gū ta ʔī t'i gī ʔī gī dī date
 yū wū sin na tī gī na dī gī dūl ʔī dī dji tsī
 35 ʔī gī dī date ta za k'a da nī ʔī wa gū teis gī ma ga
 na teil late gī gīl teū te tee gū na gī gī dīl late sī dan na
 sit l'a nī tea wān na ta za k'a gī nī dac gwa gī mī teis ʔie
 dī na ka t'ū na ga ʔī sit da ʔī gī mī ga ta tēi nī date

They stand while four songs they sing. Then among the songs they sing then women four hats who own get up. Then women all afterwards get up. Women after they get up all men get up. After they get up all women sing. The women they dance horse-whip who owns young men women between he-places. Then four times like a ring they dance around. This woman horse whip who owns opposite way she-dances. Women young men still who are sitting this woman horse whip who owns strikes them hard. Women men whom she hits horse she gives them. Then they become angry then she does not give them.

The one who speaks in the middle dances. Young men horse whip who own yonder side (outside) they stand. Women who looks after women they sit that side young men sword who own stand. Those too women they look after young men women her hand who holds behind the ring they pull them they may not dance. They finish dancing then these young men women their-hands who held in the middle they put them. The speaker gets up. He says, "My friends, this person in the middle sitting yonder woman her wrist because he held he-is foolish. All his mouth kiss, his hand shake." Then all his hands shake with his mouth they kiss. Then they take him out. This one the speaker tells them "Do-not do that again. Who does that again if there is one never he will dance again. Then four times women they dance. Young men too four times they dance. After that women with together they dance.

Four men who have fought blanket for them in the-middle they spread on it they sit. Young men four for them who sing they get up. Four songs for them they sing then fifth then they begin to dance. Those hats high four toward they dance. In the middle guns and scalps for them they put on the ground. Then one-who captured them takes them up. Boy small large middle he sits they make. These men the boy by them he sits. Knife with they cut him up they pretend. His-

m̥as ɛ̃i l̥il la ta k̥i m̥i t̥eɪ t'ac gwa t̥eɪ d̥i ɛ̃ic g̃i m̥i t̥eɪs
 d̥jũ tsit d̥is t̥eũl gwa t̥eɪt d̥i ɛ̃ic d̥is gũ g̃i ma ga
 n̥i na sin n̥i da h̥i t'ĩ g̃i ha na gim m̥i t̥eɪ ɛ̃ic s̥it da ɛ̃i
 d̥i na dij na ka t'ũ na ga ɛ̃i ɛ̃is l̥ak ka ma ga t̥eɪl l̥ate
 5 ha g̃i na d̥i t̥eɪ na t̥i g̃i ɛ̃i t̥eɪ na g̃i d̥ic g̃i g̃il la na d̥i d̥ate
 gũ g̃i n̥ite t̥eɪ t'ĩ g̃i
 ɛ̃i wa ɛ̃is le gũ tsis da n̥i ɛ̃i c̥ic t̥eũ g̃i n̥i t'ĩ g̃i
 g̃i ma ga ɛ̃as sa t̥eɪc ha t̥e d̥i na z̥i sis g̃i g̃i n̥ite
 n̥i l̥an n̥i t̥eɪ k'ĩ t'ĩn ne ka gũ k̥i n̥ite gũ lat d̥i gwa l̥i g̃is dal
 10 d̥jũ g̃i n̥ic n̥i l̥an n̥i ɛ̃is l̥ak ka d̥jũ ɛ̃i c̥is t̥eũ d̥jũ
 g̃i n̥ic ɛ̃a t'ĩ g̃i ko wa sũ kũ wa g̃o ɛ̃a ɛ̃a ɛ̃i ts̥i ma t̥i g̃i ɛ̃i
 da ga na d̥i l̥ate sũ kũ wa m̥i tsin na' t̥i ga na ts̥i la ɛ̃i na
 ɛ̃a na g̃i d̥il d̥il t̥e ɛ̃is l̥ak ka gũ si l̥a ma gũ n̥i lin n̥i
 ɛ̃a na tsit d̥il d̥il ɛ̃a na tsil d̥il d̥il ɛ̃i n̥i la ɛ̃a t'ĩc
 15 has da gũ na ɛ̃i ɛ̃is g̃a kũ wa ha l̥ n̥ite na n̥i ɛ̃is t'a
 ta das dal ɛ̃a na d̥al d̥al gũ si l̥a ɛ̃i s̥i n̥i y̥ĩ n̥i zin na
 ɛ̃is l̥i gũl ɛ̃a na d̥al ha l̥ ɛ̃is l̥i gũ ɛ̃i t̥eɪ da ɛ̃i l̥i t̥i g̃i
 na tsil la
 la ka za gũ ɛ̃is g̃a ka ta d̥il l̥ate ɛ̃as ts'a gũs t̥i ga
 20 ɛ̃as sa ɛ̃as ɛ̃i n̥i ta d̥il l̥ate m̥i tsis d̥i na ɛ̃is ka se
 ɛ̃as ɛ̃in na ɛ̃i ta g̃i d̥il l̥ate ɛ̃is ka s̥i ɛ̃i ts'ĩ na g̃i d̥i date
 ɛ̃is dũ wa xin ɛ̃i l̥il la ka g̃i d̥il l̥ute ɛ̃i wa la g̃i d̥i date
 dij gũ na g̃i n̥i date ɛ̃is ga s̥i ɛ̃i da ga na g̃i d̥il l̥ate m̥as
 ɛ̃as ɛ̃in na ɛ̃i na g̃i n̥i dac gũ k'a la ka z̥a ɛ̃is g̃a kũ wa
 25 t̥eɪ s̥i l̥i ka sũ kũ wa t̥eɪs i ɛ̃i g̃i d̥i dac ɛ̃al t'as s̥i
 ha na g̃i n̥i date dij gũ ha g̃i t'ĩc m̥as ɛ̃i zil l̥ac ci
 ta g̃i y̥ĩ y̥is n̥i
 ɛ̃i wa dũ g̃o wa g̃i g̃i n̥ic na g̃i n̥i date ɛ̃is la ha la
 ɛ̃al ɛ̃in n̥i na ɛ̃i ta g̃i d̥il l̥ate la t'a ɛ̃al n̥i tsis g̃i n̥i da
 30 sũ kũ wa ɛ̃is g̃a kũ wa z̥i da ɛ̃i dij gũ ha g̃i d̥ite
 na g̃i n̥i date ha g̃i na t'ĩ g̃i has da gũ na ɛ̃i ta d̥il l̥ate
 l̥i k̥i z̥a ɛ̃i l̥i ta l̥ate tsil ɛ̃al ɛ̃in na ɛ̃is t'a
 ta d̥il l̥ate dij gũ la ma n̥i d̥ate ha na t'ĩ g̃i na n̥i date
 t̥eɪ d̥i n̥i t̥eɪ ɛ̃al ɛ̃i n̥i ɛ̃is t'a ta d̥il l̥ate ɛ̃a ka gũ
 35 da ma n̥i da t'ĩ g̃i ka wa t'ĩ g̃i ɛ̃i d̥il n̥ite ɛ̃i wa
 ɛ̃i d̥il n̥i t̥i k̃o wa la t'a ɛ̃is g̃a kũ wa na n̥i date k'a
 s̥it d̥an na t̥eɪ d̥i n̥i d̥jĩ i l̥il la gũl ha l̥ ha gũ la t'ĩ g̃i
 gũ ga g̃i n̥ic dij gũ ɛ̃i d̥il n̥ite ɛ̃i wa na n̥i date

scalp too they take off they pretend. Four times to them they dance then they do that again. The boy these four men horses him they give. When they have done that hats they put on with them they dance-around. They tell stories.

Then "Horse, scalp, gun I captured," they say then for them drum they hit. "Person I killed" they say. Many different things they have done they tell-about. "Many times I fought too," they say. "Many horses too I captured too," they say. After that women who works for hats they hang up women their hats which had been taken down.

They give away property. Horses, clothes good they-throw away. Those which are thrown away many get them. The speaker young men he says to, "Your turn, you-dance. You throw away clothing. Those (?) who wish horse even they throw away. Horse for sticks any same place they put.

One by one young men they dance. First very drum who owns dances. Next to him belts who own they-dance. The belt toward it they dance back and forth. Different songs with they tie around their waists. Then they dance around a circle four times. They sit down. Belts they hang up again. Swords who own they dance. By it middle young men toward one of women toward they dance. Past each other they dance. Four times they-do that. The swords upwards they hold.

Then they quit. They sit down. Horse whip those-who own they dance. All one after the other they dance. Women young men in front four times they dance that-way. They sit down. They do that then the speaker dances one being he dances. Axe who owns in turn dances. Four times he dances around. He does that then he sits down. Whistle who owns in turn he dances. Twice he dances. After that then he whistles. And when he whistles all young men get up. Still who-are sitting he whistles when he hits. He does that then to them he gives something. Four times he whistles. Then he sits down.

ʼis t'ʼan nī ʼəL ʼin nī na ʼis t'a ta gī dil ləte ʼəL kət dī
 ʼī gī na daʼ hī līl la ʼīL t'ʼan nī ʼī ʼis ɡa ka ʼī wa
 sū kū wa nī ga yī ga ʼis t'ʼan nī lək ka tīl
 ʼī da dī teil na la nī ga gī dī teij dīj gū la ma gī nī date
 5 gū nī ha dī tsin na ʼī has da gū naʼ ts'ī na yəte
 ha nīc yū wū nī ma ga dī nīs tsī ʼis lī ʼis lī ɡəl la
 ma ga nīs la
 ʼis ɡa kū wa na gū t'in na ʼī ʼis t'a ta gī dil ləte
 dij gū la ma gī nī date tū wa na ya tei na ta dil ləte
 10 ʼas sa ta gī yīs nī hī ʼī līl la dij gū la ma nī date
 ʼī wa nīs ka ne ʼəL ʼī nī ʼis t'a dīj gū la ma nī date
 ts'ū ka ʼī ʼis lī haL a ʼas ʼin nī ʼis t'a ʼas nī tsī
 ta dil ləte la t'a ʼis ɡa kū wa ʼī gī gī līl la ta dil ləte tei
 xin ʼis dū wa da lin ne gī ma nī ta ʼī wa dij na
 15 ʼis ɡa kū wa ta zī k'a nī na teil ləte xin ʼīL kəs na
 mī k'as sa dū ʼis da nən na sū kū wa ʼa ga dī djin na
 gī dī dji hī t'ī gī ʼis kī ya sū kū wa gū ʼa ʼa ʼī
 sin na tī gī ʼī na ləc sū kū wa sin na das tī ʼī sū kū wa
 zit da ʼis gī ya ʼī ʼī na da tea t'ʼag ga na dī teis tei k'a sī
 20 gū nī ga daʼ ʼis gī ya lī ka na dī nī ʼis lī ha la
 ʼas ʼin ne ʼis ɡa kū wa sū kū wa gī za gū dī la ts'ī ka
 ʼis lī haL a ʼas ʼin ne gū nas sī na dī dac dij gū
 la ma na sin nī da t'ī gī ʼis gī ya ʼī tsin na tī gī ʼis dū na
 sū kū wa tein na na dīs na mī ɡa nī na dīl te la t'a
 25 sū kū wa ʼī tein na dite ʼa t'ī gī kō wa ʼis ɡa kū wa
 ʼis t'a la t'a sin na gī yī tite la t'a ʼəL teis se
 gū nīs na tī gū ta tei dī dīl te tsin na tī gī ʼī ʼī līl la
 ʼī wa t'ī has da gū na ʼī nai yəte gū nəL ʼin nī na
 ʼī hac nie da nī mīL tsin nī daʼ hī ʼī wū sis sī daL a
 30 mī tsis na ʼī wa t'ī gī has da gū na ʼī dī gī gū sīL a
 ʼī wa ʼis lək ka ʼī djū gū nəS ʼin na ʼī ha gī la ʼī wa
 ʼis ɡa kū wa ʼa kī na ʼī da nī kū gī ləte mīL na tsī nī ʼī
 xin dī dji ʼī tei dī yīc gū wa teis teū tī t'ī gī hau
 tei nīte dū ʼis nin na la la t'a da nī ʼī
 35 gū ka na teil ləte dī gī da nī ʼī ʼa tsin nīs ta t'ī gī
 la t'a ʼis lī gū ga teis tətə dū ʼa tsin nīs t'a t'ī gī
 gū nī ʼis lī gū ga teis tətə na tsī kwī yī t'ī gī
 gim ma ga teic tətə ʼī wa dū ha tsin na t'ī gī la t'a

Arrows who own in turn they two dance. One behind the other they dance then arrows young men and women their eyes below arrows they hold. Who moves away immediately their faces they poke. Four times they dance around. Their faces who pokes speaker toward he walks. He says, "Yonder person's face him I poked. Horse saddle him I give."

Young men who work in turn they dance. Four times they dance around. Water who brings he dances, pail holding up with four times he dances around. Then shield who owns in turn four times he dances around. The woman horse whip who owns in turn last of all she dances. All young men with her dance.

Songs different kinds all have. Then four young-men in the middle they place. Songs who sing their-voices do not give out women for them who sing they-sing. Then young man women worker hats he takes-down. Women he puts them on. Women in front young man he dances. Sun the way it goes he leads-them. Young man one another horse whip who owns young men women between he places. Woman horse-whip who owns the other way she dances. Four times when they dance around then the young man hats other women whose turn to wear them beside them they-stop. All women wear them then young men in turn all wear them. All together one hundred times they-dance hats with.

Then the speaker gets up. Those who own them he tells, "Food with the dancing you bring. We-are going to eat." Then the speaker these clothes and horses too those looking on he gives to. Then young men two food they bring in then they take it-around, songs four they sing. By them they put food then "hau," they say. Who does not say it immediately all the food by him they put down. This food they-eat up then all horse to him they give. He does not-eat it up then he himself horse to him he gives. He-vomits then to him he gives it. And he does not vomit

gū wa teic teūz ʔi ta sī tū wa gū nīs nān nī ʔas sa kit da
 nī tsī ʔas se la ka zā has ʔag ga ko wa teis tie
 ma dī wū tsa ga gū ta ʔi tei has ʔag ga da nī tī dū tī ga
 nī la dji dja ta gi gū yī ʔas sa gū t'a kit da lī kī
 5 da nī gū nas ʔi na ʔi ha teic teūz
 k'a tsi na t'i gi sū kū wa ʔi wa ʔis ga kū wa ʔal na
 na gi nī dac dī dji xin k'a na tei gi hī t'i gi ʔal na
 has dū gū na ʔi nai yate ha nīc k'a na na dac ʔis nī
 t'i gi na tei dilte mīl ha na tsī dal ʔi gi na ʔi tei dī yīc
 10 la na ha dī ka na sin na tī gi gi ma ga tei ʔate gi lī la
 dīj gū da mī le ʔa na tein nī dac mīl dī dji ʔi t'i gi
 ʔil ha na yac ʔi wa t'i gi ts'a ʔa mīl ʔin na na
 ha na tei ʔac ʔi wa t'i ta na tei dilte ha dī ka na nī dū wa
 t'i gi mī sin nī t'i ga naʔ ʔil ha na gū nī gi dac

List of Dance Properties

15 lī kī zā sī na tī gi dī t'ān nī teaʔ tea kū yig ga tī ga
 ma ga nī la ʔi wa mās ʔi na mī ʔi mī ka gū
 nī gīs L'ū sī ma ga da gi L'ū mī tein na ga da gi L'ū
 ʔis tea zī t'a ga ma ga da gi L'ū
 ʔi wa ʔis lī haL a dī t'ān nī tea dī dji ma ga
 20 da gi L'ū dī na sis ga na zā' ma ga da gi gi L'ūc
 dī na dī lī na ʔil haL na dji ʔi ga da gi gi L'ūc
 da nī ʔil teū na zā' gū wa ʔis la haL a dī līc
 ʔis lī haL a ʔi k'a da nī tei dī līc na mī ya dī ka da
 ka gi teā da mī lū la gū da tei gi L'ūc tea kū za ga
 25 mī k'a sīʔ da dīs t'a ʔa teis ʔic
 ʔi wa ʔil t'ān nī gū siL a mī ka dī gīs dīz gwa teic ʔic
 ʔis t'ān nī ʔi ʔal teān nīs kaL mī nī lāg ga ʔa kī dī t'ān ne tea
 da gi L'ū
 ʔi wa nīs ka nī ʔi gū yān nī ʔi gīs la ʔi tei
 30 dī ma tsa ga mī t'a yī dji tie dī dji dī t'ān ne tea
 ma ga da gi L'ū las teū ʔi līl la la t'a tas teiz ʔi wa
 la yī ga teis tī ʔis ga ka ʔa giL ʔi nī naʔ la t'a gū tsī ta
 las teū ta tsi teai
 ʔi wa tea sī za lī ʔi tea sī da mī t'āg mī tea ʔa k'a
 35 nī gīs teac teū hwū wa ʔi līl la

then all they take the food around. Tea ten pails in. Bread one sack for them they bake. Crackers five boxes, beef not very much, berry soup pails five in. Some food those who look on they give.

They finish eating then women and young men in turn they dance. Four songs they finish singing then in turn the speaker stands up. He says, "You-make an end of dancing," he says then all get up then they go out its song they sing. One of them who has-been wounded hat to him they give. With it four times entrance he dances up and back then after the fourth time with he goes out. Then outside to the owner he gives-it back. Then they go home. Wounded person there is-none then whose hat it is with he leads them out.

List of Dance Properties

One hat hawk tail, weasels very on it many. And sword otter skin on it sewed up to it tied on. Its handle tied on hawk feathers on it are tied.

And horse whip hawk tails four to it are tied. Person who has killed only to it ties them on. Person somebody who has whipped too to it he ties the on. Gun who has captured only for it whip paints. Horse whip on gun he draws. Otter skin beaded stripped long way for the handle they tie on. Weasel skin along it in bunches they make it.

And arrow beads on it they twist around they make-it. Arrow forked at the end two hawk tails they-tie on.

And shield deer skin stick circle inside they-place. Four hawk tails to it they tie on. Yellow paint with all are painted. And across the breast young men who own it all their bodies yellow they paint them.

And crow neck lace crow its wings, its tail on it is beaded porcupine quills with.

ɛ̃ wa ɛ̃s ka s̃i ɛ̃ d̃i t'ʌn ne tea m̃i t'ʌg ga ñi L̃ul da
 gū sit L'a m̃i ka d̃i g̃is t̃iz gū tea gū ha g̃i ɛ̃a ɛ̃a teic ɛ̃ic
 t̃ei g̃i ca ma gū ñi lit da ɛ̃i k̃ic gwa gū teic ɛ̃ic ma ga
 da ɛ̃i da tsa tsa da ɛ̃a teic ɛ̃ic

The Dog Feast

- 5 na ñi dac na m̃i na d̃ji na t̃i ga ɛ̃a gū t̃i la t'̃i g̃i
 ha ñic L̃i cai g̃is la h̃i d̃i ñi d̃i na g̃i la ɛ̃i wa gū wa
 ta ts̃i d̃i d̃li L̃i tea ñi t̃ei teʌt da ta la t̃ei ỹi L'ūc sa kū wa
 gūL gas na cai gūL ɛ̃ic m̃i ñi g̃i kū ɛ̃a ka teit d̃i ɛ̃i l̃ac
 ɛ̃i wa ha teit die k'ate ma ga ts̃i g̃i na ɛ̃ʌt t̃eiL ɛ̃ite ɛ̃as sa
 10 ma gū ñi lit da k̃i da t̃eiL l̃ate dij gū m̃i tū na t̃ei die gūc
 ɛ̃a t'̃i g̃i k̃o wa L̃i ka ñi m̃i k̃i da teic gūc sū kū wa
 cai g̃i L̃an ñi ɛ̃i d̃i g̃i ga kw̃i ỹi ga ɛ̃a Lū gū sa ɛ̃a
 tea na ɛ̃as tea tsin ñi da da ñi m̃iL tsin ñi da h̃i ɛ̃i
 m̃i da ka ñi ja ka ga s̃i la ɛ̃a teic ɛ̃ic has da gū na ɛ̃i
 15 ha ñic ɛ̃i wa L̃i ɛ̃i kw̃al a t̃ei jū ñi ɛ̃al ɛ̃i ñi g̃i ts'̃i
 d̃i ỹate ɛ̃i wa kū t̃ei l̃ate dū la na ts̃i ɛ̃a sū kū wa
 gū ɛ̃a ɛ̃a ɛ̃i L'ū tsin ỹi ga tsit d̃i ta g̃is k'is ɛ̃i k'a
 na g̃i ɛ̃ac L'ū tsin na ts̃i ɛ̃a zit da ts̃i ỹi ga
 ta m̃i t̃ei die ñic ta za t̃ei j̃ t̃i gū ts'̃i ta m̃i teit die ñic
 20 la ga t̃ei j̃ d̃i gū t̃ei s̃ ɛ̃i djū ɛ̃i wa win ñi t'as s̃i djū
 ta m̃i t̃ei die ñic L̃i ɛ̃i na t̃ei d̃i ɛ̃ate L'ū tsin na ts̃i ɛ̃a h̃i
 ñi da tats tsa ɛ̃al dij gū m̃i ts'̃i na ka ỹi tsa ɛ̃al
 ɛ̃a t'̃i g̃i ko wa m̃i g̃a na g̃i t̃ei ɛ̃ate sit d̃i ɛ̃ ka h̃i ma gū ñi lit da
 m̃i ka ta teic t̃eūc ɛ̃is ka s̃i ɛ̃al ɛ̃in na L̃i k̃i z̃a ma ga
 25 ta tin na ts̃i d̃i na teic t̃eūc ɛ̃a t'̃i g̃i k'a ñi date
 g̃i mis kas sa g̃i m̃i na ka na t̃ei l̃ac
 dij na ka t'ū na ga ɛ̃a teit L'a g̃i d̃i ñil teite ɛ̃as sa k'a
 L̃i m̃i k̃i da s̃i la ɛ̃i tsit d̃i ɛ̃i k'iz za na t̃eiL t̃eūz ɛ̃is ka s̃i
 ɛ̃al ɛ̃i ñi ma ga t̃ei d̃i teite na ñi da h̃i t'̃i g̃i ɛ̃a ka gū
 30 ɛ̃as t'a s̃i ɛ̃i d̃i dac ɛ̃is ka s̃i ɛ̃at d̃i na ñi dac dij gū
 ha t'̃ic ɛ̃a t'̃i g̃i ko wa ɛ̃is dū wa xin ma ga na teit d̃i ỹic
 ɛ̃i wa ỹi ts'̃i ɛ̃i d̃i dac ta gū ỹi ɛ̃i ñan ñi dac m̃iL
 d̃i d̃ji ɛ̃i t'̃i g̃i ỹi ñi g̃i ñi da ga t'a ka ɛ̃i d̃i dac ɛ̃it d̃i da
 zit da ɛ̃iL t'ʌn ñi m̃i ga t̃ei t̃ite L̃i ta zil la
 35 kit da teic d̃i ñi ka t'̃i ne ɛ̃i ñi la ga sit da ɛ̃e za ka

And belt hawk tail its feathers long ones beads
twisted around like a tail sticking out they make. Cloth
good hanging they make. On it in rows crosswise
they make it.

The Dog Feast

Those who dance their relatives very are sick then
he says, "Dog I will make feast this person may be-
well." Then for him he says a prayer. Dog small
they hang. Woman who is neat cooks it. For it fire
for it they kindle. Then they burn the hair off. Care-
fully (?) they do it. Pail good in it they put it.
Four times its water they pour out. Then sugar they-
pour in. Women who cook it their tipi inside they-
leave it.

Long time first they dance. Food with they dance
for it few lies there they make. The speaker
says, "Then dog bring in." The sword who owns
to it goes. Then he brings it in. He does not put it down.
Woman who works for sweet grass under it charcoal
burning on it he puts. Sweet grass he puts it before
last he holds it up. Noon place toward he holds it up.
Where it sets toward too. Then toward north too
he holds it up. The dog he puts down. Sweet grass where-
it is they hold it above. Four times to it they move it
then beside it they put it down. On blanket good one
on it they spread down. The belts who own one of them
for him before the doorway blanket they spread. On that
he sits. His belt beside him they put.

Four men opposite the door they sit down. The pail
dog is placed in blanket one side they move. Belts
who own for them they sing. He dances then twice
back and forth he dances. Belt without he dances.
Four times he does that. Then another song for him
they sing. Then to it they dance. Three times the side-
of it he dances then the fourth time to it prairie-
chicken like he dances. He starts dancing before arrow
to him they give. Dog soup he pokes it in. This man

- kū gī teite gū na sa ta dī yac ʻis dū gū ta na dīl l̥ate
 ta gū yī ʻin n̄an nī date mīl dī d̄jī t'ī gī nī da ga t'a ka
 na dī dac lī ta zī la ʻī kit da n̄ag gī teite ha dī ka na
 t'ī gī gū wūs la dat tsū ka gīl dīte dij gū ha t'ie
 5 dij na ka t'ū na ga dīs tsin na ʻī hac ʻie lī tea ʻī
 ʻil t'̄an nī ʻī līl la ta ka sil la m̄as ʻas ʻin na yū wū
 dij na ka t'ū na ga ʻī nī teī tea gī ma ga yī teīl teūj
 gū nī la ga sit da na ʻī lī tsī tsin na ʻa teīl teūj ʻī wa t'ī gī
 gī ḡat teī gū dīl dūl lī teī tsin na ʻī ta za k'a na teī ʻate
 10 ʻī wa t'ī gī ʻis ga kū wa sū kū wa la t'a lī ʻī
 ʻī teīs na da nī ʻīl lū ka na tsin na ʻī teīs na ʻī
 ʻī nī kī sū kū wa teī na tī gī ʻal ʻin nī na ha nīc
 ʻa dī na ka ʻī sī na ʻa t'ī gī ko wa la t'a hau teī nīc
 dū hau ʻis nīn na la t'a da nī ʻī ma ga teīl l̥ate
 15 ʻī teīs na zīt da xin gī ma ga ʻī teī dī gīc sū kū wa
 sī na tī gī ʻal ʻin nī na ta gil l̥ate ʻa t'ī gī ko wa
 na gī nī date ʻa t'ī gī kō wa ʻī tsī na la t'a ʻa t'ī gī
 lī tsī tsin na ʻī ts'ī dī date dij na ka tū na ga ta za k'a
 dīs tsin na yī ts'ī ʻī dī dac lī kī za ʻas tea teī dī teite
 20 la t'a ʻis ḡa ka na ī dīl̄te ma gū lī nī gū la zil l̄as sī
 ta zit da nī teī jīl̄te d̄jī na teī dī nī d̄jite ʻa t'ī gī kō wa
 lī kī za ka t'ī nī ʻī la ma dī date ʻil t'̄an nī ʻī līl la
 dij gū mī tsī tsin na ʻil t'̄an nī ʻī līl la kas gū
 ma na d̄jī kie dij gū dī na ka t'ū na ga ʻī ha kī t'ie
 25 la t'a ha gī nī da ha gī mī ka ʻa na tsit dīl dīl̄te
 sī nī yī nī zin na ʻis l̄ak ka ha na teit dīl ha l̄te teī jū nī
 ʻal ʻin na ʻī teī gī ca sit t̄an na ga ʻī līl la la ma dī yac
 lī tsin na ʻī mī kī da tsī la
 lī ca la hī ʻī nī zīn nī na ta sit dī dlī hī ʻa kū c̄an na
 30 mis t'ū tī ʻa gī tīc gī ma ga ta sit dī dlī gū na sa
 gī na dac gū ha gī nīc dī nī lī ʻī nī zīn nī
 gwa gū nī lī dī na ʻī lī gū la dī na teī na ʻī līl la
 sī na tī gī ʻī ma ga sit dī na sī dī nīl(s) teūte ʻa t'ī gī
 yī k'a sin na tī gī na teīl l̥ate sī na tī gī ʻī ʻa ga
 35 ta tsī dī dlī ʻa t'ī gī mī yī ga l'ū tsin teit dīl k'ate
 ʻī wa da ga na teī dīl l̥ate
 la ka k'a tsis na t'ī gī dij na mī ts'ī dī dīl̄te
 ʻis kas sī ʻī nī na tsil la t'ī gī ta tin na gī gī līl la
 ʻas da dīl̄te ta za teīz dī gū tsis ʻī na gī dīl̄te ʻī wa

at the end who sits his mouth he pokes it in. Before him he walks. Again he dances. Three times the side of it he dances then four times prairie chicken like he dances. The dog soup in he pokes, a wounded person then his-cheek he wipes it on. Four times he does that. Four men who are sitting he does it to. Dog arrow with he takes out. Sword who own those four men small-pieces to them he gives. At the end who sits the dogs-head he gives. Then they take the meat off. Dog its-head bone in the middle they place.

Then young men, women all dog they eat. Food with together they serve. Those who eat for them women hats who own says, "My friends, let us eat." Then all "hau," they say. Not "hau," who says all the food to him they give. They eat before song for it they sing. Women hats who own dance. Then they-dance. Then the bones all there dog head bone toward they dance. Four men in the middle who sit to it they dance. One first they sing. All young men stand up. Right hand upward they hold they shout. They sit down again. Then one man dances around a-circle. Arrow with four times its head bone arrow with gently he pokes. Four times these men do that. All while he dances on them they throw away. Those-who want to horses they throw away. The sword who-owns cloth thin with he goes around. Dog bones on it they put.

Dog who makes feast who are called on they pray. Who knows how pipe they give. For them he prays. In front of him they sit. For them he says, "This dog who called on happily may he live his relatives with." The hats for them blanket they spread. Then on it hats they put. Hats for they pray. Then under them sweet grass they burn. Then they hang them up again.

They finish eating then four to it go. Belt they-bring back in, then doorway with it they stand. Noon toward they stand. Then sunset toward. Over there toward north too. Then they come in. Belts who own

La ga teiz dī gū tsis ʼē yū wū^e win ne t'as sī djū
 ʼa t'ī gī kō wa kū gī dīl te ʼis kas sī ʼaL ʼin nī na ʼē
 ka la gī gī dīl teite gī mī nək ka tsit dī na tsit dī nī ləte
 ʼē wa ʼis kas sī ʼē da mī tei dīl ləte ʼē wa t'ī gī gī gī ma ga
 5 dī djī xin ʼē teit dī yīc gim mīL līl la gim mī kal-
 teit dīl l'ūte ʼa t'ī gī kō wa la na gī nī dac ha gī na
 t'ī gī la t'a ʼis gā kū wa mī līl la ka tei dīl l'ūte
 ʼa t'ī gī kō wa ma na teit ləte ʼē wa ha na teil ləte ka wa
 kū na teil ləte ʼis ka sī tei na tī gī ʼē līl la gū tsil la sī
 10 t'ī gī tein na teil tite la teit dī date
 mī lī tei ka nī lən na ʼa t'ī gī na ka gī mī tei die eūj
 sin na tī gī ʼaL ʼin nī na k'a gī nī dac gwa gī mī teil eite
 kī gī djī ma gū nī lit da gī ma ga teil teūc ʼē wa
 ʼis la ma gū nī lit da gī ma ga teil ləte tsī dī ka hī da
 15 gī ma ga tei gī nie ka da nīs teac da gī ma ga
 tei gī nie tsō la gī mī tsō la gwa teic ʼie gī ma ga
 teit dī teit ʼē wa ta gī mī tei dī yī ləte gū k'a na gīs nī
 ʼē nī zin na gū ka ta gī dīl ləte sū kū wa sil la sin na
 gī mī ka la k'a gī mī k'a ta dīl ləte ʼis lək ka ʼa kī ʼē ka ka wa
 20 ta kī ka ka wa ma gū nī lin nī k'a na tei gīL nite gū zīL la ʼē
 tī ga nī la na tei gīL nite ka tei djī hī t'ī gī sa kū wa ʼē
 na gī nī date tsil la sin na ʼē gī ma ga gū tei nij
 sī na tī gī ʼē līl la gū tsil la sī t'ī gī dī djī ʼē l'ī gī
 tī za tei nī date ʼē wa dī djī djī nī sī ha ʼē tsī nī da
 25 ha gū za
 gūL ʼa lī daL na zā ʼa t'ī gī na tsin na tī ga nī dō na
 zā zin na tī ga sin nī da ta mīL na xin na tsī ʼa mīL
 ha kū tei ga sil lī mīL gū sil la sī t'ī gī lī kī za
 dī na ta ləc ma ga yī tsī ʼa na ma gū lī nī gū la
 30 tein na ʼē līl la na gū tei eūj dīj gū la ma gū teic eūj
 gū gā gin nī dac gū la sin na ka ʼē wa t'ī gī gū tei nī teite
 dī ka ha lī tsa ha ʼē līl la la t'a gū nī gū wūs la da tsū k'a
 mas gū ta lī gī tsa tei dī līc ʼa t'ī gī kō wa na tei yəc
 gū la sin na djū nai yəc gū wa djū djīn dīj gū
 35 la tei nī date ʼa t'ī gī kō wa na tei nī date ta zī ka
 tsis da dī tei ʼē l'a gī teas dīn na na tei təc
 ʼa t'ī gī kō wa ʼa gūL ʼin na ʼat t'ie

they place in the middle. Behind them blanket they spread. Then belts they bring. Then for them four songs they sing. With them they tie them around their waists. Then they dance around the circle. They do that then all young men with them they tied on. Then they give them back. Then they take them out. Tipi they take them in. Belt hat with they give some one. Then they put them on. They dance around the circle.

His horses whose are many those they put in the middle. Hats who own beside he sits they make. Coat good him they give. Then trousers good him they give. Blanket new to him they give. Moccasins beaded to him they give. Earrings their earrings they make to him they give (?). Then in front they dance. On them I will offer who thinks on them they dance. Women to whom it is given their husbands on them they dance. Horse two three good ones they offer. Clothes very many they offer. They finish singing then women get up. To whom it is to be given for them they talk.

Hat with who is to receive then four nights only they sleep. Then four days dancing this way they keep on.

Those who fight only those hat dances only hats when they dance with it they give orders. With it chiefs they become. With it they give it then one person dances. To him to whom it is given right his hand wrist with they pull him up. Four times they lead him around. Beside him he sits, beside the one who gives it. Then they paint white man's paint with all their faces. On their cheeks like rings blue paint they paint. After that he gets up. He who gives it too gets up. For them they sing. Four times they dance around. After that they sit down again. In the center they sit. Four nights by himself he sleeps. After that the owner he becomes.

SOCIETIES

ts'i

La t'a 'is ga ka 'i wa ka t'ū na ga zā yil ta dilte
 La t'a t'a gim mī tsī ga da gī L'ō' 'aL t'a tī 'a gī t'i
 'i ts'a ga ka ga na gim ma la tein na 'ai gīs L'ō ta gū
 ta gī dī dilte 'as ts'a mīL dī dji 'i t'i gī xa gīl tie
 5 gī ga na L'a na 'i ka ga na 'i 'i Lil la gū tsī xa git dī te'ij

tas gīl na

'is ga ka 'i wa ka t'ū na ga zā yil ta dilte ta la gin nī da hī
 t'i gī xa gīl tie gī gīs teō na ts'it da tea gō ta
 ta gī gīs te'ūlte 'as t'a tī 'a gī t'i 'a kī yī t'a
 gim mī tsī ga da gīL L'ō

Lī kū wa

10 ka t'ū na ga 'i wa ts'i kū wa yil ta dilte ka t'ū na ga 'i
 mī tea dī t'i gī 'a ka sī gī gī da 'i gī dī da hī t'i gī
 ts'i kū wa 'i teī gī ca 'i la ga gū gī ta nī Lil la 'i gin na da

na gūl te'ūj na

'is ga ka 'i wa ka t'ū nī ga zā' yil ta dilte
 'as t'a tī 'a gī t'i ta k'i t'a gim mī tsī' ga da gī L'ō
 15 ta gū ta gī dī dilte mīL dī dji 'i t'i gī xa gīl tie
 gī gīc teō na gī na nī ta ta ga gīL te'ūlte

da wū'

'is ga kū wa zā yil ta dilte 'i ts'ū sā zā
 gim mī tsī' ga dai git L'ō te'i dī nī teī gī mī za la mās gū
 ta gī dī dilte mī na ga ts'is t'ū na gīs tsa hī t'i gī
 20 ta la gī dīl gīc 'a t'i gī kō wa ta na gī dilte

QUALIFICATIONS AND DUTIES OF CHIEFS

na hī ne dī na ti 'is dū gū 'a dī na sa dlī 'a Lī ts'i daL L'i
 t'i gī gū dja gūs t'i ga ts'in nās 'i gū dī ma te'i djin na
 na siL gān na 'i wa da nī tī 'iL teū na' ha kū teī ga tī

SOCIETIES

Mosquitoes

All young men and men only dance. All feathers their hair are tied on. Naked they are. Bird claws their wrists are tied on. Three times they dance, first then fourth time then they go among the people. Those they catch their claws with their heads they-scratch.

Police

Young men and men only they dance. They dance then they go among the people. Those they catch blankets breech cloths for they tear up. Naked they are. Two feathers on their heads are tied on.

Dogs

Men and women they dance. The men red cloth they put around their shoulders. They dance then the-women end of cloth they hold with they dance.

Preventers

Young men and men only they dance. Naked they are. Three feathers on their heads are tied on. Three times they dance then fourth then they go among the people. Those they catch their clothing they-tear to pieces.

Dawûe

Young men only dance. Soft feathers only on their heads are tied on. Whistles around their necks in a circle they dance around. His eye who is shot they see then they run away. After that they quit.

QUALIFICATIONS AND DUTIES OF CHIEFS

We Indians different ways when we were living, when-we were fighting each other then well just when he was-looking at him his enemy who killed; and gun who-

captured chiefs they became. Scouts horses many they stole those too chiefs they became. His heart kind, fond of inviting, not stingy, those too chiefs became. By themselves another kind, pipes who own those too chiefs became. His tipi many who had painted those too chiefs became. Yet who had not taken scalps scalp shirts they did not wear. Scalps those having taken then scalp shirts they put on. Then chiefs they became. Those who are chiefs scalp shirts chiefs their uniforms metal with beads with they are like.

The chief his tipi to eat he invites. From him they may ask anything. Person bad thing who commits then to him he tells him he must stop it. Chief who becomes then he lives this way. They kill one another then chief to him he goes. The murderer he tells, "That one you-murdered his relatives horses many, clothing much them give," he tells him. His relatives who was killed to them he gives. Then in the future they do not hate each other.

SHAMANS

Very he is sick sickness then medicine man he asks. He comes out then to him he goes in. Sick person blanket for him they spread on it he lies. He feels-over him. Then he sings. Where the sickness is he sucks. He throws it in the fire. He does this then he goes out. For it well making him sometimes horses to him they give. Sometimes clothes to him they give. Twice he has doctored him then he gets well. Sometimes threetimes he doctors him then he gets well. This way we-doctor each other.

Another kind his chest inside when he is sick then herb he puts on the fire. Beside him he puts it. Herb cup inside he dips. He drinks it. Then his chest gets well. And his head when it aches very much then fire in front he puts it. Herb on it he puts. Then over it he smells. Then they do that they get well. And

dī gī gū ts'ī ēi gū dja na t'ie ēi wa gū ts'it ta gūl wil lī
 t'ī gī L'ū ēi gī gī ēal gūl wil i L'ū i līl la gī gī dī jūte
 ēi wa t'ī gū dja na t'ite dī L'ū ēi gū zil a nī la ne
 gū ga gī gī nīc gū tsī ga gwa gū dī la ēi t'ī gī L'ū
 5 gū te'ī dī jūc ēi wa t'ī gī gū dja na t'ite gū ziz za teū
 ēa tsa gū ka hī t'ī gī L'ū te'a dī t'a da mī da
 ts'it dī ēa hī t'ī gī mī dī da dū gū xa yīl nīte ēa t'ī gī kō wa
 dī na te'ī lāc dī gī ēi zūn nī ēi gū dja te'is ēi ēin nī gūL
 la na ta teate ēi wa gū dja te'ie ēi na' nī lān na
 10 dī nāl lāte ēi wa ēa kū gū dja ēa lī ts'ī ēin

SPORTS

ēa kī a ka ēa lī ts'ī ta za ts'is ta ta ka zil la sī
 da gī gīL L'ū ēa kī yī gim mic yīlte ka wa gū mai ya
 tsis k'a ka ts'a gī dilte gū zil La ka ts'it dī la' ēas t'a dī
 gūs ti ga ēis ka ka gī mī k'a ta ts'in nī dac gūz za gū
 15 na gī L'a ta gī dī Līj gū wa ha la ta k'a gūL zil La ēi la t'a
 na kī dī lāc
 ēis ga kū wa tī ga yīL L'al na ēa lī ts'ī ta za dī tən na
 ka wa gū mai ya na ts'it dilte da t'ī gī ka wa dī dīl le
 ha kit dja ga gū ts'ī xa gū gis sa gī dīl līte gū wa ha dīan na
 20 gū zil La ka ts'it dīl la ēi na gī dī lāte
 gū dja ēi dī te'ac na ēa sa t'ī ēis nī na ēi wa t'ī gī
 ēā te'in nīc t'ī gī gū zil La ka ts'ī dī lāc sa ēa nī
 te'ie t'a ts'ī na ts'ī ēate dī gī da na t'a gī djite la na
 ēan nī nī ne ēas tsa ēi nīL t'ū' ēi wa t'ī gī ēa ga
 25 sa ēa nī gīL t'ūte gū gī te'a ta ēi teī na gī dī teīte ēi wa
 lī k'aē īs t'a ēi dīs t'ūte sa ēa nī ēi ēi te'an na
 te'a gūL dīte gū zil la na gī dīl lāc ēa ēa

PAINTING OF TIPIS

gū teī dī līc ēi t'ī gī tsī ēis Lāk ka dī djī kī da
 ēat teīL ēite tsī dīj na ēis ga ka dī djī mas
 30 ta ka lāl tsī ēi mas ēi tsī kī da teīl lāte ēa kī na
 ta tīn na zī ēa teit L'a ēa kī na na zī mas ta ka tīL
 ka wa gū ts'ī mas ēi ta gī gīL nī mīL dī djī tsī
 ka wa gwa gī yīL teūz ēi wa ēa gī t'ī gī ka wa

part of his body swells then herb he chews. The-
 swelling herb with he blows. Then it gets well. His-
 herb clothing much him they give. His ear it aches
 herb he blows in then it gets well. His large veins one-
 cuts then herb holy its opening he puts in then
 its blood does not flow. After that he gets well. This
 sickness they doctor even some die. And well
 who are made many they get well. Then this way well
 they make each other.

SPORTS

Two horses to each other praising heads (?) they-
 tie up. Two days after camp away on a hill they-
 go up. Their clothes they bet. Naked just young men
 on their horses they mount. Far where they stop they-
 race. The winner clothing all he takes.

Young men very who run fast to each other praising-
 themselves camp from they gather. From here money
 chief's house from that far they start. Who wins
 clothing which they have bet he takes.

Well who shoots, "Let us bet," he says. Then
 "Yes," he says. Then their clothes they bet. Target
 side of the hill they place. Their guns they load. One-
 of them says, "You, first shoot." Then the target he-
 shoots. Where it strikes stick they stick up. And the-
 other in turn he shoots. The target who shoots he wins.
 Clothing he takes.

PAINTING OF TIPIS

They paint a tipi then paint in cups four in side
 they make paint. Four young men four rings holding
 paint the rings paint in they dip. Two persons before-
 doorway stand. Opposite the door two persons stand.
 Rings they hold. Tipi to it the rings holding up with
 fourth time tipi they put on the cover. And there tipi

gū tei dī Lie ʼēi wa kū wī ga dī dji ʼis la kī t'a
sī ka ʼa tei L'a dij dī L'ū tsin sa ʼa kwī yī ga sa ʼa
tsa sī ha dū wa ta tin na kwī yī ga gū gī dis k'an
gūL teit djin nī t'i gī Lī kī zā na nī tei tea ī Lī kī za
5 dī na kwī yī ga dīL tsin na ka wa gū ga teiL teū dī
t'i gī tei tea ʼēi mī tea gū lin nī dij gū zā gū za ka
zī ka ʼēi wa ka tsit tsa dī t'i gī gūL dī djin gū gī na
ʼēi wa t'i gī ka t'ū na ga ka wa ʼēi ma ga gū tsa ʼa hī
gū Līl la ka mī ga tsas dī na kū yī ga nī tate dī dji
10 ʼēi L'a gī nī tate ka mīL gūL dī ka wa k'a nī ta t'i gī
ʼēi wa ʼa t'i gī kō wa mī ts'i kū na teit dīLte ʼa t'i gī ko wa
mī Līl la ka gū teiL lite

BUFFALO POUNDS

xa nī nas ʼa ga ʼa tsī la t'i gī ʼis ga ka xa nī
ʼa ka ʼēi tic na mī tsin na wūL Lī t'i gī mīn na da
15 ʼēi tei dī te'ac ʼal tsin nī ga na da Lī t'i gī maz tsī
ʼa teic ʼēic taz na na kū jīj ʼēi wa kū dīLte mī gī na
dī na ka tein nī tic kū gī sī mī teiL t'ū La t'a
mī ka tei gac ʼēi wa t'i gī na tsīL ʼaL La t'a ʼa līn nī
ʼēi Līl la ta na teit dīL

TRAPPING BEAVER

20 ta ga mīn na dī dīl lī ʼis teū tsī mīn na
ʼa La tei dī ʼac mas tsī ʼēi tei sīt L'a nī da sīt dī tsī
dī dīl lī ʼis teū tsī ʼa tī tī gī ʼēi tei ma ga na teit dīL nīte
ʼa t'i gī ga da tei gī L'ūc ʼēi L'a tsī ʼēi t'i gī mī ts'i
na teit dī yac mī ka teiL djūs tsiz ʼēic gac

PRIMITIVE DISHES

25 dza na gū ts'ā tea cī djon nī dī dīl le mīL
na gū ts'i tin nī nī dū wa gū ʼas saʼ dī dīl lī mī ga
sa te'is in ne nī dū wa gū gū L'is ʼas saʼ gū ʼa te'is ʼēi
dī kas kū na kan t'i ge gī gī kit da da nī ī kit da gī la
mās ī ts'in na mās ʼa gīs ʼēi dī tei teū ʼēi tei kū da
30 k'in nīs t'as sī gim mī ts'is La xa xa nī da ʼas saʼ kī da gī la
ʼēi t'i gē ʼēi Līt da ʼa gīs ʼēi nī t'i ge ʼa ts'a kī gī sūz ʼis L'a
gwa ʼa gī gīc ʼēic

they paint. Then inside four cups inside stand. Opposite the door four places sweet grass is placed. Inside it is placed. Cedar doorway inside they burn, then they sing, then one our berries each one person inside who is sitting tipi to them they give to eat. Then the berries spoon four times only in their mouths they put. Then they finish eating then they sing its-songs. And then man tipi for him to whom it is given with on the prairie by himself inside he sleeps. Four nights he sleeps. When the day ends he finishes sleeping then after that to him they go in. After that with it everything ends.

BUFFALO POUNDS

Buffalo corral they make then young men buffalo for ride. They drive them then over them they shoot. Beside the hedge they go then both sides those who hide get up. Then they go in around them people everybody from the outside shoot them. All they kill. Then they butcher them. All meat with they go home.

TRAPPING BEAVER

In the water its hole iron trap its hole they put-outside. Both sides sticks small they stick up. Iron trap the wire stick for it they drive in the ground. There it is tied. In the morning then to it they go. Its legs are caught. They kill it.

PRIMITIVE DISHES

Long ago old woman aged iron with made from when was not, pot iron in it one cooks was not clay pot she made. This she fired (?) then in it food she put in. Knife bone knife she made. Large stick stick inside she hollows out, their plate. Buffalo horn pot they put in. There it is soaked they make it, then they split it. Cup they made.

STONE ARROWHEADS

ʔis tʔan ne ʔa gi la ʔa tʔi ge di dil li ni dū wa tsa
 da dū wa gū ʔa gis ʔi tsa gi yi li la i tʔaL li
 ʔa gis ʔic tsa di dūL li kʔas Lʔu gi gi tcin na ʔi tʔan ni
 tʔi gi ʔi tsʔin na ta gin niL tsaL

WHAT EAGLE-RIBS SAW AT EDMONTON

- 5 ʔi ge nas ʔa ga teū wa xa ni di glie si yis ʔi
 ʔa tʔi ge xa ni ti² yis ʔi ʔa tʔi ge gū tsʔi nas ʔa ga
 yis ʔi ʔa tʔi ge gū tca ga nas ʔa ga na gis ʔi gū tca ga
 nas ʔa ga na gis ʔi na li gū tsʔi na ci na ʔa li tsʔi da li
 ma gi ni ca na tsʔi ma hi ʔi tci nas ʔa ga gū tsʔi
 10 ʔa gū ni ca da ni ti gū dja ma gū ni ca tʔi ge ca
 gū dja^e yis ʔi gū ci ca ti gū tsʔi ʔis lak ka
 ma gū ni lin ni yis ʔi yi gi gū za di gū tsʔi da ni teū
 yis ʔi li tʔi ge ta na kʔe yis ʔi yi wū ʔi ga ha li
 ha ki dji yis ʔi ma xa yi ʔai ye yis ʔi mas yiL Lʔal i
 15 yis ʔi di na ti ʔis dō na yis ʔi da tcis i yis ʔi
 dē ga ha li tca di tʔan na yis ʔi di dil li yis ʔi di na ti
 gō tsʔi yis ʔi na cin na gū tsʔi yis ʔi mi tʔa ga
 ʔas dja di gi ni dji gū tsʔi yis ʔi ta li gi tsʔa gū tʔin na
 yis ʔi dza na gū ha li kū wa yis ʔi dzan na gū
 20 tsʔa kū wa yis ʔi dzan na gū tsʔi kū wa yis ʔi
 dza na gū ʔi ga ha li tsʔi kū wa yis ʔi dza na gū
 mi tsʔi ga ni teū wa yis ʔi dza na gū na dūs zi ga teū
 yis i ma ga zin na yis ʔi dza na gū ʔi tsʔag ga
 yis ʔi tsis ka gū yis ʔi tū teū gū yis ʔi ta na kʔe si
 25 ci kaj ji yis ʔi tsʔa ga kʔi yi dji yis ʔi tca gūz za ga
 kʔi yi dji yis ʔi gū tsʔi gū ci ca ti yis ʔin na ka wa
 gū da dlic ci yis ʔi gū tsʔi tʔa tʔag ga yis ʔi

² The suffix -ti is used of primitive objects and native animals to distinguish them from newly introduced ones.

STONE ARROWHEADS

Arrows they made. Then iron was not. Stone arrowpoint they made. Stone with sharp they made. Stone oval tied on its handle he holds then bones he pounds up.

WHAT EAGLE-RIBS SAW AT EDMONTON

There Edmonton cattle spotted I saw. There buffalo I saw. There afterward houses I saw. There east houses I saw again. East houses I saw again. Again after that Cree they fought I knew about it. Hunting wood corral afterward I knew about. Musket very well I knew. Cloth well I saw. I have sense. There horses good I saw. Over there far away there large gun I saw. The same place boat I saw. Over there white man chief I saw. Flag I saw. Wagon I saw. Indians another tribe I saw. (Name of tribe) I saw. White man priest I saw. Money I saw. Indians from there I saw. Cree from there I saw. His hair in the middle parted there I saw. Nez Percé tribe I saw. Long ago old men I saw. Long ago old women I saw. Long ago young women I saw. Long ago white women I saw. Long ago donkey I saw. Long ago rattlesnake I saw. Long ago birds I saw. Long ago wolves I saw. Rivers I saw. Lakes I saw. Boat flat I saw. Scalp shirt I saw. Weasel shirt I saw. There I have sense. I have seen. Tent painted I saw. There sun I saw.

MEDICINE BUNDLE RITUALS

ORIGIN OF THE BEAVER BUNDLE

- ka wa gū ts'i ka t'i ne ta nīs da la dī za he'
 dīs L'al la xa nī yī ɛi ɛis Lī da gīs L'ū la ɛi wa t'i gī
 xa nī ɛi ɛi nīL t'ū yī zīL gī ɛi wa ɛis Lī yī ga
 na gīs sūt ɛi wa t'i gī d̥əg gī gīs L'ū' ɛi wa t'i xa nī ɛi
 5 n̥əs ɛaL ɛa lin ne ɛi g̥wa dī gī la ɛi wa gūs tī ga
 min nas g̥a' tū teū la' tū ta ka gū na dī nī gī la la
 tea dīs dī ta za ts'it ɛi gūs t'i ga min na da dzil l̥əg ga
 na k'ūs tsit L'a ta gīs tīL nas gū wīs sī ɛis na sit da
 ta gī dī ɛa ts'i nī dza
 10 min nīg ga ɛan na tas L̥an nī ɛa La gī t'i ma ga nī dza
 mī daɛ dī nīs d̥j̥əc cī xa gī ɛa' tas L̥an ne ɛi dī nī
 dī na' ɛi ts'i gū dīc naj La dī na gīs La ɛi t'a ka
 sī na nī d̥j̥i dī ɛis nīl la La yū wū' t̥e'a sī n̥əg ga dīL g̥a
 dī na gīs Laɛ ɛa kū ɛiL nī na kal La' t̥e'a t̥e'a' ɛi ts'ag ga ɛi
 15 tas L̥an nī ma L'a dīs ts'i dī nī t̥e'a ɛi gū dīc naj
 La m̥ət dī ɛis dū ts'i dī ya ɛis t̥e'i dza ga mī ts'i
 na ka nī ca ɛiL nī t̥e'a ɛi dī t̥e'a ɛi La t'a'
 ta gīs d̥j̥əc la ɛis t̥eiz gū mī ts'i na ka nī ca t'i gī
 ɛi t'a ka nī ts'i sīt dīs dl̥ə ɛa' mī t̥e'an nī ya t̥e'a ɛi
 20 ɛan nī
 ɛi wa tas L̥an ne' ɛis t'a gū dīc naj La ma ga
 sī gīs taL ɛi gūL dū t̥e'a dī t'a ɛa t'a' ɛas sīs nī sīn nī z̥ā'
 t̥e'at dī nīs t'a ɛa t'a' La sīL tī dī nī na gū wa sī gīs t̥əL i gūL
 La sīL tī dī nī na da sī Lī gīs sa ɛa gīs ɛin ne da La t'a
 25 dī na ɛi lin na' sī Lī gīs sa dū gū wa nīs ɛa ha t'a
 tas L̥an ne ɛi ɛis nī dī naɛi t̥e'a has nīl la La dī nī'
 dī na la' sī nī ga ɛi ɛas t̥eiz ɛi wa t'i gī t̥e'a ɛi ɛā
 gīs nī t̥e'a ɛi dīs nī tī Līl la nīs t'an na dīs dal
 dz̥an na da da nī ɛi nī dū wa t̥e'a' ɛi na gī dī la
 30 Lī gīs ɛi t'a sī ɛan nī tū mīL t̥eī t̥e'a dī ts'in ne'
 ts'ā sī t'a ga ma ga da gīL L'ū' ɛi wa La tas L̥an ne ɛi
 ɛan nī dī gī sīt tū mīL La ɛis dū dī gū t'in na ga gī ɛaL i gūL
 ɛi dū gū t̥eū t'in na z̥ā' ɛa gīs ɛi gū la t̥e'a dī t'a
 nī dū wa ɛa sīt tū mīL La z̥ā' ɛa t̥e'a dī t'a ɛa

MEDICINE BUNDLE RITUALS

ORIGIN OF THE BEAVER BUNDLE

Camp from it man mounted a horse. He hunt he-rode. Buffalo he saw. Horse he tied. Then buffalo he shot. He killed it. And horse to it he led. Then he tied the horse. Then buffalo he cut open. The meat he arranged. Then just beside him a lake was. On the shore he had spread the meat. It was hot. Noon just above him in the sky cloud small floated. With his head down he was eating then he looked up.

His food around water serpent lay in a circle. Its forehead its horn blue stuck up. Water serpent this man to him he spoke, "My son, may I live. Why are you afraid of me?" he said. "My son, yonder thunder is thinking about me. May I live." Thus he said. It came down, thunder. Thunder birds water serpent around him sat. This thunder spoke, "My son, from him some other way go. That I might eat him to him I came down," he said, thunder. These thunders all were blue. "That I might eat to it I came down. Then on that account to you it ran. From it go away," thunder said.

Then water serpent in turn spoke, "My son, to him do not give me. He is not holy. I say I only am holy. My son, help me. To him do not give me. My son, if you help me, my bag you may have. All people who may be my bag not to them I have given." Water-serpent spoke. This thunder he told, "My son, this you save my food you may eat. Then thunder, "Yes," said. Thunder made a noise with up they went. Already food was gone. The thunder took it up.

The bag was in bottle small hard crow feathers over it tied. Then "My son," water serpent said, "this my bottle other tribe do not give. Other Sarsi only I let-

ʼis dū dī gū t'in na sī tū mīL La ga nī ʼa la da tsū t'in na
 nī dū wa gwa gū na ha t'a ʼī gī Lī gīs sīt tū mīL La
 mīt t'a sa ʼan na ʼa' na mī yī djū mī t'a ʼa ʼī ts'ag ga
 La t'a te'as ts'it tī mī t'a ʼa t'a' mīL te'ī djin ne
 5 xal teū dī djī mī t'a t'a La ʼa ka tein na
 ʼa na ts'ī dī ləte cī mī t'a ʼa ka tein na ʼa dī la t'ī gī
 ts'ī dən na ka tei te'a ka mīn nas ga na gī ʼa
 gwa nīs ʼic xa zī nī gō wa t'ī gī xa te'is te'ūlte ʼī wa t'ī gī
 ts'ī t'ūt

Planting Tobacco

10 ha gū te'ī dīL k'ate ʼī wa t'ī gī ts'it dən na ka tei te'a
 gū k'a tū nī ʼiz na ʼa ka na ha cī gīs nate ʼī wa t'ī ʼī tei
 tas tei tei i Lil la ma ga kō te'ī dīc dī kū ts'it dī
 tō wəL ʼaL ʼin na na gī dī djite sī ne gī nī zin na ʼa dī na
 djū na djie Lən na ʼis t'a ʼis dū na yī nī zī na
 15 na te'ite ka mī k'a ts'ī gī yī zit t'ī gī La mət dī
 tī te'ī nəc sīt dən na ka ka ʼī gī ka ts'a ʼī dū wūt
 ʼī ta nī da sī ʼat t'a dī ʼa na ts'ī dī ləte tei da
 dī gī ʼa ts'ī dī la gwa gū nī lī xa gī dal gwa gū nī lī
 xa gī dal gwa gū nī lī La t'a dī na nən nī t'ūt dī na
 20 La t'a na xa gī na ʼa t'ī gō wa ʼa kō

JACKRABBIT GIVES MEDICINE FOR SWIFT HORSES

 mī da wū sis sa t'a mī ta ʼī L'a tsī yīs t'a dī lī tea ka
 ka ma dī wūt ʼa t'ī gī gū ga teis k'a sīt da la teūs L'a
 La sī nīs tsīL ʼī dī ga na gī nīL tī sis ka ka ʼa ts'ag ga
 yī tei tei yī nīz zin la ʼa kū nal ts'ī³ na dīs dja ʼī teij gū
 25 teūs L'a ʼī ta gīL təL mī k'a sī gū za ts'īL ʼaL t'as sī ya
 na zī nī L'a tī ga teū mī k'ai ya kit da ʼa tein nīs tīl la
 ʼa t'ī gī ʼa tein nīs tin ne yī k'a na zīl la ʼis ka nī dāL La
 Lī gī dīs cat tei ʼa t'ī gī ʼis ka nī dāL ʼī ha lī tsa ʼī
 k'as dīn na yī tsīe ʼa dī gī nāL La ta t'a cī Lil la dī nīl la
 30 dū yī ga na gī nāL La dī nī ʼī ts'ag ga ʼī dīs djīn
 k'a nī djīn dī gū dīc naj la La k'ī gī ts'ī na nī ya
 ʼic teiz mī ts'ī ʼis daz dja La mī k'a teis te'it dī
 da nī ʼis teūt da ʼa' sa ga nīL ta ʼis teij yī na gīL ʼin

³ This time of day.

own it. Holy nothing is, my bottle only is holy. Other-
tribe my bottle if you give Sarsi none will become. This
bag my bottle inside it lies. Otter too is in it. Birds
all different kinds are in it. With it they sing large-
rattles four are inside. My son, tobacco seeds inside.
Tobacco you sow then boys small mocassins beside it
stand up make." Autumn then they pull it up. Then
they smoke it.

Planting Tobacco

They burn off the grass. Then boys small over it
who tread it down run back and forth. Then sticks
pointed with for it where they make holes they put in-
seed. The owners they sow. Who wish to those too
sow. Others in turn other persons who wish to sow it.
On it they put the dirt then away they move the camp.
Boys' mocassins their spirits drive away.

"Father from you it is this that is planted. Here
this may it grow. Happily may it grow. Happily may-
it grow. Happily all people may they smoke you.
People all you look after." This is all thus.

JACKRABBIT GIVES MEDICINE FOR SWIFT HORSES

His horn bent over his father early in the morning
his horses drove away. Then beside on the hill he sat.
Squirrel he killed. By himself he laid it down. "My-
children's birds will eat it," he thought. This time he-
went home to eat. The squirrel he was holding. Behind-
him he heard something. He stopped. He stood. Jack-
rabbit his legs between hid itself. Then where it hid-
itself over it he stood. Hawk was chasing it. Then
the hawk the old man nearly his head it touched.
While flying it sang. Not from it he moved. This
bird sang.

When he stopped singing he spoke. "My son, from it
move. I will eat it, to it it made me tired. My son,
from it seven guns you will capture. To me give it.

nī dza mī t'ag ga ɛ̃ Lil la tẽis teit de da dū wa
 mī ts̃ĩ k'ī za da gī L'ū La t'a ɛ̃ ts'ag ga ta sin ne zā
 te'a din nis t'a ɛ̃a ɛ̃a ɛ̃ gī mī ts̃ĩ k'iz za da gī L'ō nī gī ga
 nil la

5 nī L'a tī ga teū ɛ̃ ɛ̃is t'a gū die naj La mī ga
 sī gīL t̃aL i gūL dū sa te'a tī t'a ɛ̃a ɛ̃a ma ga sī gīL t̃aL i gūL
 ha li tsa nī L'a tī ga teū na gis ɛ̃ nī nit dza mī tea
 i Lil la mī ts'ī ga tas tsū wū mī ts̃ĩ k'ī za da gī L'ū la
 sin nī t'a ga dī gī na ga nis La ɛ̃a ɛ̃a ma ga

10 sī gīL t̃aL i gūL sī nī t'a ga tẽis te'it dī da nī
 ɛ̃iL teūt da ɛ̃a' dū sa te'a dī t'a ɛ̃a ɛ̃a La nī li tea ka
 sa gī gil L'̃aL La ɛ̃a'

 dī ne ha li tsa ɛ̃ nī L'a tī ga teū ɛ̃ i Lil la tī dī na
 ɛ̃ wa ɛ̃ ts'ag ga ɛ̃ djū ɛ̃iL tī dī nal la dī nī dī ñal la

15 dī teūs L'a zā nī teiz ɛ̃is nil la ɛ̃ wa t'ī gī teūs L'a ɛ̃
 na dīs tīl la ɛ̃is dū ts'ī i Lil la dīs t'ai ɛ̃a t'ī gī
 ha li tsa ɛ̃ nī L'a dī ga teū ɛ̃ ɛ̃in na kū gī yis tīl la gūt dī
 na dis dja la ha li tsa ɛ̃ mī li tea ka tī ga ha cac nal lī
 din nī te'a dī t'a tī gwa ɛ̃at dja la

WHITE GOOSE GIVES MEDICINE FOR HORSES

20 La dī ha li tsa Lī t'ī gī ɛ̃' dīs ka ka ɛ̃a ga ts̃iz
 ɛ̃a ga dī ỹal la teiz ɛ̃as t'a hī tū teū ga k'a nī ta
 yī ga na gī ỹal la yī ts'ī dīs dūz yī ga na gī dūz
 teiz gū t'in na⁴ ta sī ɛ̃a te'at dī nīj gūs t'ī ga ɛ̃a t'ī gī
 La din nīs ta la

25 yū wū ɣa tsit La la yī ts'ī gū die naj La ɛ̃ t'a ka
 dū gī ma ga nī t'a gī mī te'at dī nī nī dji La
 ɛ̃ gī sī nī lit tea ka na nil ɛ̃in na na gū ñal ɛ̃in ne
 nī dza La t'a gī dīl ɣai la gī mī ts'ī ga dīl k̃aɕ ta zī k'a
 na zī dī ɛ̃ Lī gī sī mū wūs wūs sī dīl k̃aɕ mī ɣa

30 nī na gī zī dī mū kūs k'a dīl ɣai ye teū ɣa tsit La ɛ̃
 ɛ̃an nī dī yī ka ɛ̃a kī yī ka zā tī ga gal L̃aL La ɛ̃a
 La na ga gū ñan nil ɛ̃' gū na gīL ɛ̃ nī nī dza k̃a wa
 gū nis djan na gū dīl ɣai ɛ̃a teit L'a ts'ā ɛ̃is Lī tea
 dīl ɣai ye da git L'ū ɛ̃ wa nī li tea ka ga ɛ̃a ɛ̃ wa nī nī

35 na ga ɛ̃a gū dja na ga gū d̃at dlic gū la gūL ɛ̃ wa

⁴ When used of people means tribe or nation.

I will eat it." He looked then its feathers with seven arrowpoints side of its head were tied. "All birds I only I am holy." That side of its head was tied to him it gave.

Jackrabbit in turn spoke. "My son, to him do not give me. It is not so holy as I. To it do not give me." Old man jackrabbit he looked at then its tail with its ears painted yellow side of its head were tied. "I too these to you I will give. To it do not give me. I too seven guns you will capture. He is not so holy as I. My son, your horses will run like me."

This old man jackrabbit with he helped. And bird too he helped. "This you save this squirrel only you may eat," he said. Then the squirrel he took. Another way with it he flew. Then the old man jackrabbit hole he put in. From it he went home. Old man his horses very ran fast. This holy became.

WHITE GOOSE GIVES MEDICINE FOR HORSES

Another time old man the same his children for ducks for them he went. Ducks different kinds at a lake he found. To them he came. Toward them he crept. To them he crept up. Ducks many among them he aimed just as then he fell asleep.

Yonder white goose to him spoke. "My son, why not them you pity. At them you aimed. My son, here your horses look at." He looked at them then all were white. Their ears were black. In the middle the one stood left its leg front was black. Beside it another stood its mane white large. The goose said, "These two horses only very run fast. My son, your tipi look at." He looked then tipi high was white. Opposite the door outside horse tail white was tied. "And your horses' tipi and you your tipi it is. Your tipi is not painted. And do not paint yourself. Your-

ta dī gī ts'ī gū la gūL nī ts'ī da zā' Laz ʕīL tas dlaz
 ʕī wa nī djon na ʕa ʕa kū xa mī k'a na gū te'ī nite
 ʕa t'ī gī kō wa

BUFFALO BULL GIVES A SHIELD

ʕa kin na ʕis ga kū wa ta gī nis da ʕis Lək ka k'a
 5 ta gin nis da ʕīL k'ai ye Lī ka zā' zā dī dɔg ga nī Lā
 gī gī dīs sa nī yū wū ʕis Lī tī gil L'ɔL ʕī k'a ta sī da
 dī dɔg ga ʕīL k'ai ye gə ts'ī gil L'ɔL ī ʕīL k'ai ye ts'ī dī wūc
 ʕis kī ya ʕī ʕīL k'ai ye yī dīs sa te'ī gī dī gil L'a
 ha Lī gī dī cəte tea ʕis Lī ʕī ʕis da dja ʕis kī ya na teī gil L'a
 10 ʕa t'ī gī ʕīL k'ai ye ʕis Lī ʕī te'a nīL te'ūL ʕis Lī ʕī
 ta sit ts'a ʕa t'ī gī ma ga zin na na⁵ kū ts'ī gil L'a
 ʕīL k'ai ye ʕī ʕīn na ʕī ʕaL k'a gū nīL dla gūL nɔt dīL ts'it dī
 ʕaL da na gū dla ʕī wa ta gū xa gū lai gī nīL k'a mū wūs
 gī t'ī na gū nīL te'ūL k'a na gū nis kai ye yī k'a
 15 gū dīL te'ūL yī na da na zit dī LīL la xa ta la yīs tin na
 gī ts'a gə na k'a ʕī līz
 ʕīL k'ai ye ʕī ha nīL la La da nīL tīn na dīn nis na
 ʕas tsa nī ts'ī ʕiz za ga dī sis sit sī ga k'as dīn na
 sa ga zī sis gin na ka la sin nən nis ʕīn na na ʕīn na gīL ʕīn
 20 mī da ga nis kan ne tɔs dja ʕī da ga dīt tā la
 dī nis ka ne dū dīn na ga nis tī ha ʕa nin ne da na ga
 nis tī dī dji da nī ʕīL teū da ʕa ha kī dji nī tea wū'
 ʕan nī na ha ʕa nī na nī dja dī nīs ka nī ʕī ʕal la
 ʕət Lī ts'ī dɔL dī dī dji da nī ʕīL teūt ʕī wa
 25 ha kī dji nī tea wū ʕət dja

OWL SKIN WAR MEDICINE

dij na ʕis ga ka ʕa gī nī la ʕa t'ī gī ta nas tsai
 Las tsū ī LīL la ʕī wa t'ī gī mī dīt dlic ʕa gū gə na k'a sī
 ʕī wa gū wūs k'a sī t'as ʕī LīL la tas teīj k'a na dī nī dī ʕī
 t'ī gī ʕī wa t'ī gī kū ʕa da yī dīL dīc ʕī wa t'ī gī t'as
 30 mī ts'ī dīs k'an xa gī la gī na L'a yī ga gīL t'ī t'ī gī
 ts'a tea na ga gī nī la ʕī da nī dī dji dī dī t'a nī
 dī gī mī t'a ts'ī gī la mī sī k'a dī ts'in nī ga

⁵ In compounds na, but when alone ʕīn na, as in the next line, is used for the underground den of an animal.

blanket only white clay make white with. Then you-
will be old." Thus the story they tell. This is all.

BUFFALO BULL GIVES A SHIELD

Two young men rode. Horses on they rode. Bull one only calves many they chased. That one horse good runner on he rode. Calf beside bull was running. The bull was lowing. The young man bull chased. He ran in front. While he chased it the horse got tired. Young man jumped off. Then the bull the horse tore open. The horse died. Then wolf's hole he crawled in. The bull the hole tore open. When he came at it again he tore it open again. Then three times he tore it open. His leg he saw. He tore the ground again. He gored it again. On him he tore it off. Above him while standing on his back he was lying. His chest on he urinated.

The bull said, "My son, I will help you. At first at you. I was angry. My son, nearly by me because I killed you look at me." He looked. On his horns shield painted blue was hanging. "My son, this shield nobody I have given. You now to you I will give it. Four guns you will capture. Great chief you will become." When he came back the shield he made. When they were fighting four guns he took. Then great chief he became.

OWL SKIN WAR MEDICINE

Four young men she gave it. Then she painted us yellow with. Then its painting along the arms and along the legs gunpowder with she painted. When she finished painting us then then above fire she shook it. Then gunpowder from it burned. When she had done that across the breast she put it. Then old woman to us she gave it. Guns four bullets these in it she put. Owl whole skin she wore. Near she sat. Then guns

tsin ɲal t'i gūs tca na nīs da ɛi wa t'i gi da nī dī dji
 ɛi līl la mī ga t'ū dī dī t'ən nī ɛi mī ka na gi kī
 dū ma xa gi nī ts'it dī t'ən nī ɛi ha t'a ts'i nīs k'a cī dja
 na hī ts'īl t'ūl la da mī te'a ɲal dzū gū la gūL dī na
 5 sī nīs t'i gi ma ga nīs ɲan na yū wa wū sa dza na dī na
 gi lī gū la gi gi nī dīl ka da dū dī na gīs tsī gū la ɛa tī gi da ɛi
 gūL teūz gū la dī gi nī t'ū dī na gwa gū nī la dī na
 gi lī gū la gi ma lin na nīl tīs gū la
 ɛi ts'ag ga mī tsa na tī ga nī nī ɛi ɲan nī lī gū la
 10 ka nī daL da sī na nī nī

SQUIRREL, A WAR MEDICINE

ha lī tsa ɛi ga ɛi dī la da da nī ɛiL teū da ta ɛi wa
 la nī cī na ka t'ū na ga sīl ga ɛa ɛi wa la gū tsis
 nī ɲan nī dīl te'ū la ɛa ɛi wa la gū la ɛis ɲak ka
 nī ɛi gū la ɛi wa la ha kī teī ɲan nīn na ha t'a ɛi wa
 15 la dīn na nī ma teit djin na dū nī kī zīl ga ɛa ɛi wa
 la dī ɛi dī dji t'i gi ɛi wa la as ka zū nī
 ɛa gū t'in nī gūL dū nīl k'a nīl ta ɛa dī na nī lī zā'
 gū la sa ɛi wa la nī djon na ɛa ɛat t'a dī nīs la ha t'a
 ɛa t'i ga ga ɲan nīl dīs sī nī djon ɛa t'a ɛa t'i gi kō wa
 20 ha gūL dī gi nī la
 gi zīl gi nī t'i gi na gi nīl lū sa ga gī ta dī la t'a
 ta sis teai ɛi ka ha lī tsī ha ɛi līl la l'i gi sī k'a sī
 siz sa na ga ɛa teiz ma gū lin nī k'a sī sin na ga
 ha gi teiz ɛa kū ha t'a cīc teic kū' na da yī dīc dīc cī
 25 nī dza t'as mī tsī dīs k'an ha gi lai gi sa ga
 gin nīl tī ɛis lī mīn na gū ga nīs tī sa ga
 gin nīl tī dī gū ts'i ta dī gū t'a mī t'a sās ɛas ɛin nī
 ta dī gū t'a mī t'a k'an nīl ta kī gūs t'i ga na ga
 gin nīl tī mīt da sī da nī ɛi sis teūt mīt da sī nī cī na
 30 ɲas gī mīt da sī ɛa kin na tsis dīs te'ūL mīt da sī
 gū la ɛis ɲak ka ɛis teūt mīt da cī cīc dja mīt da sī
 ha kī teī ɛis lī
 hai yū hū dī dīl teūz ja mīl tī dī nī na gū la ha kī teī
 ɛa gi na hai yū hū dīl teū ja ha lī tsa na hī ɛi līl la
 35 mīl tī dī nī na gū la dza na dī na ɛi lin nī līl la

four with when they shot her bullets dropped from her. They did not penetrate her. Bullets just on the ground lay.

When one shoots you from him do not move away. This my medicine to them I give in the future long time persons will be. What they want they will not fail to get. Those things they will capture. Those who smoke this will be happy, persons they will live. Their flesh will be strong.

Bird her head you you be ashamed if you are lying you.

SQUIRREL, A WAR MEDICINE

The old man when he saw it, "My son, this time, guns you will capture. And, my son, Cree men you will kill. And, my son, scalps many you will take. And, my son, many times horses you will steal. And, my son, chief you will become. And, my son, people your enemies they will not kill you. And my son, this you will sing. And my son, even sickness although it is about not on the ground you will lie. You will live only it will perhaps be. And, my son, you will be old as I am (?). Because of this I am saying it to you. You will be old." This is all it said to him.

When he killed it then he made it. To me when he gave it all over he painted me yellow. White man red paint with. Left side my mouth he painted horizontal. Right side my eyes he painted. This is the way he painted me. Fire over he shook it then powder from it burned. When he had done that to me he gave it. Horse for it to him I gave. To me when he gave it from that time thirty-five winters I had it. Thirty-five is ended just then to you I give it. From it gun I captured. From it Cree I killed. From it two men scalps I took. From it many horses I captured. From it I became old. From it chief I became.

Oh, this squirrel help him. Chief he may become. Oh, squirrel he is old man when help him. Long time he lives then with that help him. Misfortunate without-

ʼa t'i gī līl la mīl tī dī na gū la ma ta gū lī ʼa tēi gū ea gū
 dī na lī gū la hai yū hū dīl teūz ja ha lī tsa tsil lin nī
 ma ga yī nīn nī
 hai yū hū dī na tsil la hī līl la sīl tī dī nī na nī cī na
 5 dū cī gī tē'a gū dī na gīs la hai yū hū dīl teūz ja sa ga
 nī t'a cī na dī na wa gī mī līl la gwa gū nī lī dī na gīs la

SKY PERSON GIVES A MEDICINE

 ha lī tsa sit til la na k'ūs k'a dī na ʼī līl la
 ha lī tsa ʼī lī mī tsa ga dī gal yī ts'i na ka nī ya dī
 has tin na yī zil gī ha nīl la la dī gī mī sī ka
 10 na ga nīs la mī ka tsin nīs lī ha ta da na ga nīs la
 ʼīs dū na nī ts'i gī nī ha la ta ʼīs lək ka gū zil a
 na ga tsin nīl la ta gū ga gīl ləl ʼī wa ʼa t'i gī na
 ʼa mīl ʼīn na tī gwa na ha ta sin na nīs t'a na k'ūs k'a
 dī na ʼīs lī na t'a nīs tsī nī teū wū siz za t'a la t'a
 15 dī na la ga ləl na gī mī na gī tēi dī gūl la t'a sis ka ka ʼa
 ʼat da dī la ʼa ʼas sīl ʼīn na
 mī sī kai yū ga dī nī ts'i ka da ma ga yī nīl la
 gwa gū nī lī ts'a tea ʼī lī gū la yū wū tū da ma sī t'i gī
 wū nas dīn na lī ka za dī ka ha lī kas tī ʼī wa
 20 nī cī na ta la ka za kas tī da nī nī nī kas tī
 nīl ka sin nas hī t'i gī na zis sī ka ta la t'a ʼī ts'ûg ga
 na k'ūs k'a dī na sis ka ka gī t'a nīs k'a dī na
 ta dəs dlī t'i gī na dīs teīte na hī ga na ta sin na da
 ʼīn na ga dīc cite hai yū hū gī mī səl tī ta dəl dlī hī
 25 yū wū na hī ta ts'i ta sit dī dlīz zā tea dī t'a ʼa
 wū na t'a dza na gū gwa gū nī līn nī dū ha gū t'a da
 nīl k'a gwa ta gū yī lī la t'a da nīl k'a
 gū ma na dīs date gū nəs ʼī dū nīl k'a gwa na gū nī lī
 a na gū na ha ʼa ʼa t'i ga ga ta dəl lī ʼī līl la gī mī səs tī
 30 da ta dəl lī na hī ta na hī līl la tī dī na ʼa
 ʼī ta nīl tsin nī teō wū dī nī ts'i ka ma ga gū ta
 mīl tī dī nīn na dī mī sī kai yī ga mī ts'i tea dī t'a gū la
 ts'a teai gī na dī na gīl ʼīn na mī sī kai yī ga gīn na hī
 gū dja na ha la ʼīs lək ka ʼa gū nī lī ʼīs la ga la djū
 35 tī ga ma gū nī lī mīl tī dī nī na

knowing may he live. Oh, squirrel, old man he being to him give.

Oh, being saved alive with help me. Cree never-shooting me may I be saved. Oh, squirrel me pity. My-relatives with them happily may I live.

SKY PERSON GIVES A MEDICINE

Old man was sleeping. On the sky person it was. Old man he was. His hair was white. To him when he came while he slept he killed him. He said, "My son, this owl claws to you I will give. I have not wanted-to give it away, this time to you I give it. Some one-else from you if he buys it, horses clothes to you if he gives to him give it. And those persons will own it. Very it will be theirs. I am sky being I am. Big-wind my name is. All people who take away do not-be afraid of them. All my children they are. It is mighty. It is my own.

Owl's claws this woman now to her you are-giving happily old woman she will be. Yonder water surrounds the other side one white man I stay with. And among Cree one person I stay with. Now you I stay with. You call upon me then I will listen to you. All birds on the sky beings my children they are. On the earth beings you pray then I hear you. For you our father above me for you I tell him. Oh, keep on (?) you pray. That our father to praying only is holy. In the past long time it was happy. Not like that now on earth bad all now on earth I walk around I look-at. Not on earth happy it will be. That is why you pray with keep on. Now pray our father with-you I will help.

My father, wind great, this woman is poor. Help her. These owl's claws to her let them be holy. Old woman may she become. These your own owl's claws for them well she paid. Horses good, saddle too very good. Help her.

PAT GRASSHOPPER RECEIVES MEDICINE FROM HAWKS

A. First Narrative

- kū zīt da ʼa ma ʼi gū ta za sit lən nīs teī kī lən na
na gūs tin dī teū tʼin na na gū gī tin dī sin nī gī mī tsʼi
dī cīc cāt dī sin na da ʼa tea ʼis gā nī daL ʼi wa
ʼi tsəL dīs ka sī zil la ga na gī dī na tʼa la dū gim mis teəL a
5 sī tsʼi na ka gil la sī tsʼi gū za sīl a ga ʼi na gīs ʼi nī
nī dza gī mī gīs ʼi tsa gī mī nī gī na dīs sis ʼa
gī mī nīs tsil lās sī sī ka ga ta gī dīl la yū wū sīt dī ka
sīl lās sī nīl tʼa gīs tʼail ta gū sī līl la na gī dī teij
mīl dī dī tī nīl tʼək gīl tʼai gū sa tsī dū gim mis tsa
10 gwa gī tea ʼa kʼa na gī caL na gū tī na tsʼi gū wa
na dī cīc ca gūs tī ga sī kʼa gī dīl la ʼis gān nī daL ʼi
ma ga gū lī nī kʼa sī sīs zəm mīl a ga da dīc nīj ʼi wa
ʼas teəL dīl kəc cī sū kʼūs ka da ga da dīc nīj gū dīl ta
a da tī
15 ʼa tʼi gī ko wa ta sis tsa gū za tsī nīl tʼa sī kis tīl la
nās sī gīl dī gī sīt dī na gīs sīt dī gwa teī gū nī ca dzən na
gū teʼa kī nīt tsa nī na gū cīc dja nī na cīc dja na gī dīs tī cī
nī dza ʼa kʼa sīm ma ga lī gī dī tʼac la na gū tī na
ʼi tsʼi dī cīc ca ʼa tʼi gī na ʼi gūl i gī mī nəl ʼi
20 gī nī tsa kʼas dī na sī līl la na ka na gī dī tsīt
ʼa tʼi gī ko wa na dī gīs cāt tī ha gū tʼa dī dī dīn nīs sī
sai gī tan gū za sa ga kwī yī ga sis da
gūl i sī na da gī dī nī gī mī dīs teic lū kʼa ka
dī cīc ca dī tū gī la sīn nas gā lū kʼa sīn nas gā
25 na gīl haL ha na gī la dī lū kʼa ʼi nī nən nīs tī dī da tsa ʼi
gī ha da dīs tsī sis tī dī ʼi lʼi gī gī mī gīs ʼi has sis gī nī
nī tsī tʼa mīl na nī tsīt dī na ga gī nī nī tī ʼi tʼa ka
tsa ʼi līl la na hīn nī saL i dū ha na la la tī ga mīl
na tsīt tsīt dī na ga yī gī nīl a

B. Second Narrative

- 30 sī ka gī dīl la tī nī na gīs sīt dī ta sis tsa sī gā
gīn nīs da nī teū wū ʼi tsʼag ga ha sīl nī dī gī
sī ka gā na ʼən nīl ʼi ma ga yī na gū la yū wū dza na
dī na nī lī gū la ha līt tsa ʼən nī na ha ʼa dū ma tʼa gū la ʼa
dī gī na ga nīs la tī ga tea dī tʼa ta mī da tsī

PAT GRASSHOPPER RECEIVES MEDICINE FROM HAWKS

A. First Narrative

Before last summer noon fence some when they were working at Sarsi where they were working I to them when I was going above me it was (a hawk) and (a hawk) above me were flying around. I did not see them. To me they came down. To me I heard them coming. I looked-around then I saw them. Stone for them I picked up. I threw at them. Over me they skimmed. Yonder west upwards up they flew. Three times with me they came when fourth time up they flew. Far I could not see-them they became. Still I walked down. Those working near them I was coming just as on me it lit, 'isgannidaL. To it right side my shoulder it put its claws in. Then 'asteçLdiLkacci back of my neck he put its claws in. The-blood flowed.

After that I was dead. Far up they took me. When-they let me fall down; when I fell I did not know anything. Long time afterwards I came to my senses. I got up. I look around then still around me they were circling. Those working to them I went. They too were looking-at them. Among them nearly with me they came down.

After that I felt rather crazy. Four days with me (?) all the time (?) my tipi inside I sat even above me screaming I heard them. Fish for when I went I went-in water beside me fish beside me it threw. When it-came out fish when I brought back everybody saw where it put its claws. While I slept at night I saw them. They said to me, "Your body with it our strength to you we give. Why stone with did you throw at us? If you-had not done that very with strength to you we would-have given."

B. Second Narrative

They picked me up. Where I fell, I fainted. By me they sat. Big one bird said to me: "These my claws you may have. Take care of them. Then long time you-will live. Old man you will become. Not bad these to you I give. Very they are holy. From them I am-

dī na ʼis lī na ʼa sī nī gūL ī da nī ka da gīs lī dū
gū dja na ga gī nīs nī dji nī tsī na tī ga ha ma gū lī nī
k'a sī da gī L'ū gū la L'ī kī ʼis ga nī daL ʼī ʼis t'a
ha nī yū wū lī ya na ga gī gī nī dji lī t'ī gī
5 na hī gīL ʼin na ʼa ʼī gī na hil la ʼa dī da na ga
mī gī nie nīte dī da t'a ts'in nīL k'a wū da
ma gū ca tca ʼa ʼī wa tī ga dza na dī na nī līn na ʼa
da t'a ma nīs da ta nī dū wa ha ʼa dī gī la t'a
ʼaL t'a hī ʼī ts'ag ga sis ka ka ʼa mī naḡ ga dīs ka ta
10 dū dī naḡ tsī ta ʼa wū sa gū nī nī ya gū la ʼis ga nī daL
saL t'an na sī gīL gaL ī gūL gī mī sī sīs gī la da sī ka ga na
na ga nī na dīs la ʼa ʼī ts'ag ga teū ʼī la k'a ʼī ʼis t'a
ha nī sin nī djū saL t'an na sī sīs gī da sī ka ḡan na
nin na dīs la ʼa yū wa wū sa dī gī na ga nī ga ʼī
15 ma ga gī na gū la ʼis dū na ha nī la da ha gī la mīn na
na ga tsī gī gī nī ʼa t'ī gī na ma ga gī nī la na wū sa
dzan na dī na gī lī na ʼa gī mī naḡ ʼī gū la sa ʼa t'ī gī kō wa
nī ts'ī k'a gū na naj

A KNIFE, A WAR MEDICINE

ʼī ta na gī nīs Lō na ʼa yīL gū la sī t'ī gī ʼis lī
20 Lək ka za mī na na teī gīL nīe nī cī na ja tca dū
mī līl la ʼa ha teī teī nī la ta ʼa la gū zā' nī cī na
jaṭ tca mī līl la dī sis tsit mī tsis k'iz za dī sis te'ūl
dij gū mī zī sis gūt gū nīs na is t'ī ga mīL dīs ma
dī gī sī maḡ sa ʼa ka gū ʼis Lək ka mīL ʼis teūt
25 na dī sī dal dī ʼis lī mīL na eis teūt la dī na dī sis ma dī
ʼa kin na mīL na dī nīl sī ʼa kī yī maḡ ʼaṭ t'a
lī kiz za tsin nīs k'a na gīs cīc nīe ʼis t'a na sis tī na ga
ʼī ta na gī nīL lū mīl la dī ka dī da sī gīL teīl laḡ sī
ta dī dīl hī līl la sa ʼa gī na ʼa da cīc teī teī t'ī gī
30 gū gūL ʼī ʼī līl la sī nī gai
mīs t'ū tī ʼī līl la ta dī dīl gwa gū nī lī sī ga
wū sa dī na lī gū la sī nīs t'ī ga mī ga nī sis tī na ʼa
dī gī ma ga gī nīs ʼa
mīl la dī ka dī sa ga gī nī ʼan na ʼa ʼa t'ī gī da sī
35 na nī sis laṇ na ʼa
gwa gū nī lī dī na gīs la cī na dji na na gīs tsan

living. I although (?) now I am sorry for you. Not good to you gift (?). Your dancing hat right side tie it on." The other one hawk in turn said: "That my friend to you he gave the same we two own. Those are ours. These now to you I give this all on earth soon you will learn. And very long time you will live. Things I cannot do there is none. These all different-kinds birds are my children. The one I want I do not lose. In the future be wise. Hawk like me do not kill. If you kill them my claws from you I will take away." The large bird, the other one in his turn said: "I too like me if you kill my claws I will take away. In the future these you we give take care of. Another person if you give you may do it. For it to you he gives something. That person to him you give it in the future long time he will live. I will look at him. Here to you we finish talking."

A KNIFE, A WAR MEDICINE

My father made it. With he gives it then horse one for it they offer. Cree dead body not with it back (?) in vain he runs. Once only Cree dead body with it I ran up. One side of its scalp I tore. Four times his back I stabbed. Ten times with it I went to war. This my knife twice horses with I captured. When we went home horse with it I captured again. Another time when I went to war two men with it we killed. Two knives used to be. One on the ground I offered bad because I dreamed. My father made it. Bear from with it toward sky praying to me he gave it. He painted me then the knife with he threw at me.

Pipe with he prayed. "Happily my son in the future may he live. By myself of it I dreamed this to him I give."

Bear to me he gave it. That from I made it.

"Happily may I live. My relatives may I see again."

WEASEL GIVES A WAR MEDICINE

gĩn nĩ ga na gĩ nĩL lū sin nis lĩ dī L'ac dī ga ẽĩ
 ẽĩ wa t'ĩ gĩ ta sit tsa dī nĩ gĩ nĩ ga tsa kũ sig ga ẽĩ
 ha nil la la da nĩ ẽĩ Lil la dī ha gũ yĩ sa
 nĩ tsil t'ũL la da ha gĩL la da nĩ kĩ gĩ tea zã ha dī kat da ẽa
 5 nĩ nĩ nĩ lin na dū ha dī ka da ẽa nĩ na nĩ yat dī ẽa gĩ la
 dīs ma dī sa ga yīs ta ha sis nĩ na ga nis ta
 nĩ ts'ĩ gũs tin na gũ gũ na teĩ tsĩ dī ya dī ẽan nĩL ẽĩ
 nĩ lĩ tea min na sa ga nĩL ta
 sis la sa ka la t'a yĩ dū wa sin nĩ zã ẽa k'a
 10 gīs na sa ga teĩL ta dī la t'a ka t'ũ na ga kũ gĩ dal
 teĩn naL ẽĩ sĩ nĩ gin na ga ẽĩ Lil la ẽa teit L'a sa da
 ẽĩ da teĩ nĩ cūL ẽĩ t'ĩ gĩ ẽĩ tea na zã dī nĩ gĩ na ga
 ta sis tsū sa ga nĩ tsa la da mĩL gwa tsis L'ũ
 sĩ ga na k'a sĩ nĩ kək ka ta teis teiz ẽĩ ka ha lĩ tsa ha
 15 ẽĩ Lil la sīs zəm mĩL a ẽa ka t'a mĩ na sa ga ta ka k'a
 yĩ naG ga k'a ta na dīL sit dī dī ka sit da sa ga nĩ ka
 tea taG ga dī ka sit da
 mĩ na sa nĩ sis da na tsin naL ẽĩ ma na dī nĩ teũ djĩ
 dī za ka gĩ teaz yĩ ẽaL ẽĩ wa naL ẽĩ ẽĩL nĩ la t'a
 20 na tsin naL ẽĩ dī gĩ tsū i gũL sil la ẽis teũ dī za ka
 gũ ts'ĩ sĩ la L'ək ka na gĩ gīs kəs dī dīL t'ən nĩ ta gīs sil la
 sil la ẽa la nĩ gīs teũ ha sis nĩ dīL na siz za ka
 gĩ yĩ ẽan nĩ teĩ teĩ dīs na gĩ mĩ sis t'ĩ gĩ gũL ẽĩ dīn nĩ
 zã na gĩ dīL nĩ yĩ gĩn na ẽĩL dīL gin k'a nĩ djĩ nĩ
 25 ha sis ne na ma teit djĩn na ẽas ka dī ha gũ gīs sa da nĩ
 nĩ ts'ĩ dū xa la t'a ẽa ha gĩL la da dū nĩL lin nĩ
 ha dī ka ta ẽa ha ta nĩ djon na ẽa sil nĩ ẽa t'ĩ gĩ gĩ nĩ ga
 ẽa la nĩ lai ya ka ka tsis ga sin nĩ zã da ẽĩe dja
 ẽĩ gīs ẽĩn nĩ gũ ha dī nĩ ẽĩ gũ ha nĩ nis ta dī nĩ gĩ djon
 30 (Repeated as follows: yũ wũ nĩ gīs ẽĩn nĩ ẽĩ wa da gũ ga
 nin nis ta dī nĩ gĩ djon)
 gin na ẽa dī nĩ ẽĩ ẽa t'ĩ gĩ da gīs L'ũ

WEASEL GIVES A WAR MEDICINE

My older brother made it. Daytime when he was riding around he saw it. Then he fainted. This my brother weasel said, "My son, gun with short distance if he is shooting if it comes out your coat only it will enter. Your flesh it will not enter." When he came back he made it. When I was going to war to me he gave it. He said to me, "To you I will give it. I do not want to lose you. Dreadful place you are going. This you may have. Your horse for it to me give."

My friends all are not. I only still I live. To me when he gave it all men came in. They looked on. I my brother with him back of fire we sat. I took off my clothes then my breech cloth only this my brother painted me yellow. My front hair in the middle (?) with it he tied it. Along my arm its tracks he painted red. White man's paint with my shoulders both its holes, on my chest moon still when it is new he painted. On my back sun he painted.

In front of him I sat. They were looking at us. (A grass) in his mouth he put. He chewed it. Then, "Look," he said. All looked at us. "This do not let go." My hands he held. His mouth from my palm he threw bullet. It was hot. My hands he held together. He told me, "Swallow it." My mouth when I put it in vain I tried to swallow, although I tried. He himself only could swallow it. Its song he sang. When he finished singing he said to me, "Your enemy even short distance gun at you will not wound you. If it shoots not your flesh it will enter. You will become old," he said to me. Then my brother said truly. My friends are all killed. I only I am old.

As when I first saw you you told me I will give you away. This person will be old.

That place I saw you then now to him I will give you away. This person will be old.

My brother, where you said there, I will tie it.

ROCK GIVES A WAR MEDICINE

tū teū ga tsa teū ka yī ǵa teaz zī lī ʼa la dī yī ǵa
 naṭ tac dī dǵi dǵin nis sī yī ǵa yit ta tū dū ʔan nī
 dū teī teī ʼi lī la ta gī zit tsa ʼi ha nil la La
 na gas t'a dī t'a ka sī ǵa ʔan nī ta teī ʼis kī ya ʼi
 5 ha nil la ʼi ta' ha lī tsa ʼa tein na sa ga ǵin nin nī
 ha kī teī ʼa tsin na sa ga gī nin nī ʼa t'ī gī ʼa kī
 ʼa ka nī ga na ʔate tea ʼi ha nil la gū nī ya La
 ha lī tsa ʼan nī na ha ʼa ha kī teī ʼan nī na ha ʼa
 teīs teit dī da nī ʼiL teūt La sil lin na ʼan nīL ʼin na
 10 La sin na ʼa sī zī tsa ta gal gai dī dī t'ʔan nī nī ka
 na ka gū la na gas t'a sī ǵa na nī ta cī
 tsa ʼan nī ʼi ka sī ha dǵa ha kī teī nī tea wa
 ʼa dǵa ha lī tsa ʼa dǵa teīs teit dī da nī ʼiL teūt
 sis t'ū t'ī gī dī dī t'ʔan nī mī ka na ka

A PAINTED TIPI

15 La ga dis tsī ʼi wa t'ī gī sis zis gī Lī kī za nī dzin nis ʼi
 ta sis tsa la ʼi wa ka wa kū yī ga sis da la ʼa t'ī gī
 ka t'ī nī ʼas sis nī na ga da da kō wa ʼi wa t'ī gī sa ga
 dis dǵin ʼi wa na gū dī kai la na gū sis dǵa La ʼis Lī
 mī ka ta sis da nī dū waL a ʼis Lī ǵal la sī sit da
 20 sī kī gī tea sis La sī ka La t'a nī dū wa La

FINDING A BUFFALO STONE

tsa xa nī k'a t'ī ne mī ts'a yī ka ʼa kin na
 ma ta nas dīn na ts'ī da tsa ta sin na la gū kū ts'ī dī ya
 Lī Lī la kwa la' ʼi wa t'ī ge te'ī dǵin la mī nas ga
 yī dīs ts'ā la yī t'ī gī te'ī dǵin nī gū ts'ī dī yal la tsa
 25 xa nī na dī ʼā la dī tī gī la yī dǵin nī xa nī dī teī
 xa nī nas ʼa ga ʼa ts'īs ʼin nī dī te'ī teiz dǵi nī dū wa la
 dī nī ts'ī ka nī na dǵa na gū dī gai xa nī ʼit dū wō'
 kū dal Lī yīs nī la xa nī gī dīL ʼis nī la ʼi wa t'ī ge
 tsa xa nī ʼi na nī ʼā la yī dǵin la xa nī kū yī dal la
 30 nas ʼa ga ga ī ta dī nīs ts'īs dī nī ts'ī da tsa ta sin na ʼi
 k'a t'in nī yī ga nīs da' ʼi wa t'ī ge yī wū' ts'ī ka

ROCK GIVES A WAR MEDICINE

At a lake large rock beside it sweat-house when he-made beside it he slept. Four days by it he slept. Water he did not drink. He did not eat when he became thin. The stone said, "My son, I pity you. Why beside me do you sleep?" The young man said, "My father, old man being me give. Chief being me give. These two for them by you I sleep." The stone said, "You are wise, my son. Old man you will become. Chief you will become. Seven guns you will capture. My son, my flesh you may have. My son, it is I. My-name 'stone goes in the water.' Bullets from you will fall off. I pity you, beside me because you slept."

Stone what it said so it happened. Chief great he became. Old man he became. Seven guns he captured. One shot him then bullets from him fell off.

A PAINTED TIPI

Evening (?). Then I was killed. One day I was dead. Then tipi inside I was sitting. Then man told me your tipi this tipi. Then for me he sang. Then it was morning. I woke up. Horse on it I was riding was gone, saddle, my blanket, my coat, my-leggings, my moccasins, all were gone.

FINDING A BUFFALO STONE

Stone buffalo. Man his wives two. The opposite-side girl poor for wood she went. Dog with she-got it. Then some one singing close to her she heard. That place some one singing to it she went. Stone buffalo she picked up. It was this was singing. Buffalo wood buffalo corral where they made what they ate was none. This girl came back. "At dawn buffalo you drive they will go in," she said. "Buffalo are-coming," she said. Then stone buffalo she put down. She sang. Buffalo went in. Corral they filled. This girl poor man he married. Then that one girl

nī teō wū ī mī L'a ga la dī da 'a t'ī gī gū ts'ī yī djin nī
 t'ī gī xa nī kū dilte yī djin nī t'ī gī nī t'ī gī
 gū ts'ī xa nī nī Lā 'a gū dja 'a t'ī ge gū ts'ī xa nī
 kū dal gwa gū dja yī gī ts'ī ka da sī tsa xa nī
 5 yī gin na yī gin nī t'ī gī

WILD PARSNIP GIVES A MEDICINE

ha lī tsa gī dū wa sin nī ma gū nī ca nī ka ma k'a
 lī dī dac cī cū L'a ta⁶ nī yal la 'a t'ī gī na ts'iz zī
 gwa 'ī la ha lī tsa mī tsa ga dī gū ca ga na gū da tiz la
 'ī gī cū L'a ta ha lī tsa gwa dja gī la sin na 'a cū L'a
 10 mī tis sa na gin na gī 'īn dī cū L'a gū nī na dī gī 'a la
 la sa nī na ha 'a ha lī tsa teī te'a gwa nī na ha 'a
 cū L'a ha lī tsa 'a dja xa na dūc ca 'a djaḡ gī t'ī gī
 zā' yī dū wa

⁶ *Heracleum lanatum*. Michx.

elder her place she sat. Then after that she sang
then buffalo used to go in, she sang. Then after that
buffalo plentiful became. Then after that buffalo
came in it became. That girl from her stone buffalo
its song they sang.

WILD PARSNIP GIVES A MEDICINE

Old man has died, I I knew on the prairie he was-
wandering in the wild parsnip he went in. Then one-
standing he saw. Old man his hair very white he-
was leaning on a cane. There among the wild parsnip
old man he had become. "My son, it is I, Parsnip
its cane." When he looked again parsnip like it stood-
again. "My son, like me you will be. Old man small
you will be." Parsnip old man he became. He was-
crawling out when he became only he died.

NARRATIVES

TCAGUCAGGA, THE WISE SANSI

- yū wū dzan na ha li tsa t'e'a gū cag ga miz zi' la
 gū nīs nan na mis ka ka La t'a ts'it don na' 'is t'an nī
 gū ga La t'a 'al la k'as t'a ca tei ga da da gīl L'ū'
 'as nī ts'i gūs ts'ū wa 'a ga 'i ts'in na 'i tei da nī'
 5 'a lal la yī ga cas tsī sīt L'a sīn na t'i gī gū' yī ga
 'al lal la La t'a k'as 'i ka na gī gī 'at gū ga gī nī la
 xa sa daL 'iL nil la 'is ga ka 'i xa gī gī daL Lī t'i gī
 k'as Lai yī ga gīL t'i ha li tsa 'i 'i dī nī djū
 dīl t'an na k'as t'a Lai gī gaL tī ha li tsa 'i L'a ga na t'e'is t'e'i
 10 gū nī ts'i na nī ya mis ka ka 'i gī gī nī ts'i xa na t'e'is tsis se
 na gī nī dal la' ha li tsa 'i ha nil la 'a lī sī dāL La 'a
 'i ts'a ha 'as ts'a sīL dīl ts'it sin nī na hīs t'ū 'i wa
 na nī dū na hīs t'e'a gū sa ga na gīl lan na i tei da nī
 i līl la Las sī sī gaL xal i 'i ts'a ha 'i 'i jīL djī līl la
 15 'i wa 'i tei da nī i līl la gīL dīs tsit yī ga na dīs La tī
 gūs t'i ga yī gā na za na 'i dīs sī ha li tsa 'i ha gīs nil la
 tin nī ya' dū 'at da dīn nī dīa tī gī yāl la nīs til la
 'al ts'is dīn na gī gī līl la gī dīl tsit da t'i gī gū wa das sī
 Lī k'ū yī ga na ga nīL t'ū
 20 'as nīt ts'i gūs ts'ū wa zā' k'a na zit ha li tsa 'i
 yī ts'i gū naL La ha nil la sa gīl gūn nī gūL sin nī
 djū nīs t'ū ha 'a' ts'it da 'i 'ā 'is nil la dī tei da nī
 ta dī tan nī līl la 'as k'a na dāc yī yīL Lī līl la 'i wa
 gīL dīL tsīt yīs sī hī gūL ga ka gīL L'a i tei da nī i līl la
 25 na gīL gīl 'i t'a ka dū ha lāL La na hī sī hī gūL 'i t'a ka
 ha li tsa ts'is dāg ga da na t'e'a tī ha lāL La ha li tsa
 na gīs naL La 'as nī ts'i gūs ts'ū wa 'i la 'is teūt dī līl la
 Lī gī dī cūj yī ga 'a nī t'i da tī gīl la ha kī tei nī teū wū'
 'is nil la 'iL t'an nī gū wa xa nī gīl la na da dāL
 30 'iL nī kū na gī gī da la La gī nīL taz 'a t'i gī 'i L'ag gī
 gī nīL taz dī ta ta gī dī dī tsal La gī mī ta ha gī mīL nil la
 ha t'a sas ts'it ts'i la ta dī das tsa gū

NARRATIVES

TCAGUCAGGA, THE WISE SARSI

Over there long ago old man Tcagūcagga was his name. Ten his children, all boys. Arrows for them all he made. Quivers tipi poles (?) he tied on. The youngest for him bone bow he made. For him bears-head small like a hat for him he made. All quivers when he untied to them he gave them. "Let us go out," he said. The young men went out then quivers they tied on. The old man himself too his arrows in quiver he tied on. The old man west toward he stood. His sons towards him east they stood. The old man spoke, "We are going to fight each other. The oldest first will attack me. I will shoot you. And you when I do not hit to me who runs up bow with he may club me down." The oldest shouting with and bow with attacked him. To him as he was coming just then his arm through he shot. The old man said to him, "Walk away. You are not strong." He walked away. He lay down. One after another with them when he fought then he hit them. Nine he shot.

The youngest only still stood. The old man to him spoke. He said, "You will not care for me. I too will shoot you." The boy, "Yes," said. His bow taking up with he walked back and forth while shooting. Then he attacked him. Although he shot him he ran to him. Bow with he clubbed him. "Why did you do that? Even if he was shooting at you, why old man like that when he shot you you do that?" Old man when he came to his senses the youngest his hands while he held he led him around. Of him he was proud. "This one great-chief," he said. Arrows for them he took out. "Let us go home," he said. They went in. They lay down. Then in the night when they were lying they were groaning. Their father said to them, "Why you have not boils do you groan?"

- ɛa t'i gī gū ts'i t'e'as dīn na nī cī na i Līl la
 na Lī gil dīl t'e ɛas nī ts'i gūs ts'ū wa ɛī nī cī na ɛis t'eū dī
 t'i gī tsīL i Līl la zā' La sī da gūs tsal ha t'in nī
 dza na nī cī na Las sī das tsal ha nī da nī dza
 5 ɛas nī ts'i gūs ts'ū wa ɛī gū tī gīs mai gim mīt ta gī ma
 zā gīs da ɛa t'i gī nī cī na gī mī k'ac gā' dza na
 t'eī t'eī nī na gī dal La ɛī wa t'i gī gim mī ta gim mək ka
 dī ya nī cī na ga na gī yal la ha lī tsa ha t'a nī t'i
 ɛis ts'i nīl la sīs ka ka ɛa ka da ca ɛa has ts'in nīl la
 10 da gūL dū wa ha t'e'a gū ɕaŋ ga mis ka ka La t'a
 ga gā ha lī tsa ɛī ha nīl la ɛā gwa gū nī līn na ka
 ɛa gīn nī La la ɛa t'i gī gū nīs nən nī nī cī na yī ga la
 mis ka ka ɛa gī nī t'a'
 na dīs dja la dī ts'ai ya ts'i kū na gī dja ha nīl la
 15 ts'a tea na his ka ka La t'a ts'i gī gā' ɛī wa sī nī
 gū nīs nən na nī cī na yīs gā' mī ts'ai ya ɛī ha nīl la
 ha lī tsa da ɛī zā na ts'i zīs gā la ha lī tsa ɛī xa gī yal la
 ɛī t'eī ta nī yal la kū k'a ɛa da gū la La t'a ɛī t'eī ta
 kū nī da sīl la ga dī kū na gī dja la ha nīl la yū wū
 20 da dīl tsa dī i t'eī ta na nī na' dū na gī zīs ga ɛa ɛī wa
 mī ts'ai ya ɛa t'i gī na nī na la La t'a nī cī na ɛī
 mək ka ts'i dīs da la ma ga Lī xas tīL la ts'a ɛīl la
 mī ɛī L'ai yī k'a tsit dīn nīL tsīl la ɛī L'ai gī dā mī ts'i
 sīt dī dal la ɛa t'i gī ɛī L'ai gī ha lī tsa ɛī kū k'a
 25 ɛa ta gū lai gī kū Līt ta dī gī lal la La t'a dī lī tea ka
 da da gīs L'ū la La t'a i t'eī ɛī ɛa kū nī dī has da gū naL La
 ɛa t'i gī nī cī na ɛī ha nīl la ka wa gū La na da dāl
 ɛīs nīl la gī ma ga tsaz tsit Lən nī sa gī gī nī zīn nī
 ɛa t'i gī La na gī dīs yīz ɛa t'i gī ɛī L'a tsī ha lī tsa ɛī
 30 nī cī na kū k'a gū wa na gī yal la na dīs dja la
 kū na gī ya dī ts'a ya has nīl la ɛən nīL dīs sī da nī cī na
 La na gīs zīs la ɛa t'i gī dī na gī lī la gū dja
 Lī gī dī nəc
 ɛat tsīn nīL t'ən na ɛī ɛat dī ɛīs dū na t'eīs t'e'in na
 35 sīt dən na nət dīt dīs dai gī dī ma t'i gī nī na gī dal Lī
 t'i gī ka dal gī gī nī ts'i ka gū gī nīj gī gī nī ɛa ha ka
 t'eī t'eī gī gī nī ɛaL La ɛī ta' ɛī dal t'ū ts'i da dāl
 ɛīs zī ɛa gīt ta ɛəl lī nī na na ɕəl LaL ɛa t'i gī na gī na

Then after that by themselves Cree with they went to fight. The youngest Cree when he caught then axe with only he knocked him down. He did that long time Cree he knocked down. After a while the youngest led the war party. Their father, their mother only stayed. Then Cree killed them. Long time not they were coming back. Then their father for them went. Cree camp he came. "Old man, what do you want?" they asked. "My sons for them I came." They said, "Here near Teagūcāgga his sons all were killed." The old man said, "Yes, well you did to them." Then ten Cree he killed, his boys as many.

He went home. To his wife he went in. He said, "Old woman, our children all they have killed, but I ten Cree I killed." His wife said, "Old man this time only they will kill us." Old man went out. In the brush he went. Camp ground he fixed. All brush firewood he placed about. From it he went in. He said, "Yonder in the middle in the brush put the tipi. They will not kill us." Then his wife there moved the tipi. All the Cree for them came. His tipi smoke coming out they saw. This side of him where he could not see they stopped. At night to him they went. Then that night the old man fireplaces which he had made fires he lighted. All his dogs he tied up. All the trees were lighted up. He kept talking loud. Then the Cree said, "Tipis are many. Let us go home," they said. Of him they were afraid. There were many they thought. Then those they ran home. Then next morning the old man Cree camp place to it he went. He went back. He went in. His wife he said to, "As I told you Cree those ran home." Then they were saved. Well they camped about.

Those who were killed after them others seven boys were born. They went to hunt. Then they came back then lies to him they told. They tried to fool him. In vain they tried to fool him. "Father we shoot to we are going. Where we kill meat we will put there then

ha li tsa ɛ̃ ɛ̃ ɛ̃s nil la gī dis da la tca tei ɣa
 ɛ̃ ɣi sīl gī la ha li tsa ɛ̃ məs tī zā ɣa na nəc la
 gū līl tū zā' ɛ̃ da la ɛ̃at t'a gū gū ɣan na ka
 hai ɣi nil la na hī ta has dī nī' məs tī ɣa ɛ̃al lī nī
 5 na nal ga gū līl tū djū ɛ̃a t'ī gī mī ɣa da nī gī nil la
 nī na gī nī dal dī dī ɣi ta ɛ̃in na ga gī dī gī nī ɛ̃a līt t'a
 gī gī nī gī ɛ̃al ha li tsa ɛ̃ ɛ̃ ɛ̃s nil la nī t'ī gī na ɣis na
 ɛ̃ wa t'ī gī na nī na ɛ̃a lī nī sil la ɛ̃ ts'ī ga na nəl dī
 da nī ɛ̃ ga na gī ɣit da mīs ka ka ɛ̃ ha ɣi nil la da ɛ̃at t'a'
 10 ha li tsa ɛ̃ ha nil la ha t'a məs tī ha t'a dəl nī ī
 gū līl tū ɛ̃ ɛ̃as da gū dī L'ū k'a tū ɛ̃al da nī
 ɛ̃a tsan nət da sī nī ɣəl ɛ̃ai ɛ̃is nī ɛ̃ wa La t'a dī tei
 gū lī ɣi dī ɣis sūz ha li tsa ɛ̃ ha nil la La t'a ɛ̃al lī nī
 ɛ̃ k'a ī gū lī ɛ̃al t'as ɛ̃ wa La t'a k'a nīt t'a
 15 gī gī ga nis teūt La t'a ɛ̃a gī nil t'a La t'a ɛ̃is teiz
 dī sī ɛ̃ da na nəl La
 mī ɣa na gī sī nil la ɛ̃a gī dī dī nəl t'al ī gūs t'ī ga
 mī k'a sa teū ɛ̃a gī nəl has na ɛ̃a dī ɣa na ta dī dīl nīs
 gī līl la ɛ̃ ts'a ga t'ak ka dīs nī' mīs ka ka hai gīl nil la
 20 dū ts'is na dī gwa t'ī gī ɛ̃ ts'ag ga t'a ka ts'it dī nil la
 da nī ɛ̃ ɛ̃an nīl t'a gī gūs t'ī ga ɛ̃is teəz zī gū gwa dī
 na t'ai dzil ləs sī dū gī ɣis tsa kū na nī t'ai ɛ̃a t'ī gī
 dī nī zā' gī gī zīs ts'ī sis ka ka ma ka na dī ɣal t'a dī
 dī na dū ɣas t'a gū la sa

FAMINE RELIEVED BY MAGIC

25 dza na gū sīn ne ɛ̃ ta mī ta ɛ̃a t'ī gī te'a dī tā
 ma ts'in na la mī ga tsit L'a mī tsa na ga zū la dī ts'it da
 ka ɣis dīa k'a nī t'at tsī lī gī ɣic nīc dī da ga ka tsit L'a
 gū sī t'a la' mī ga ɣat tsat dī dī dīn nī sī ha gī la
 mī ga gīl na' dū wūs k'a gīl teūz dī t'an nī t'ag ga
 30 iL dū wūs k'a nī t'az mū wūs ɛ̃ dzəz zī wūs gwa dja
 ts'ī ka ga gī nī ta ɛ̃as te'an nīl tsəl ɣis nil la ɛ̃ wa
 ɛ̃a ts'at tsī gīl tsil mī ga ha gī ts'in nī ta ɣan na gū dī tsī
 ɣat dī nis da La t'a gī gī teis gū ləm ma gī gī dīs ta
 dū ɛ̃a gī gī nīl tā ɛ̃ wa t'ī gī ma ga nai gī ts'in nī ta ts'it dī
 35 gī k'a gīl ka mū wūs k'a na t'a ka na dī dīl ɛ̃az

we will move there." The old man, "Yes," he said. They went. Beside cottonwood they killed. "The old man willow only by he camps, slough water only he drinks. Let us see he is wise," they said. "Our father we will tell, 'Beside willow tree meat we put. Slough-water too there by it food,'" they said.

When they came back their father to him they said it. At last they fooled him. The old man "Yes," said. "Over there I will camp." Then he moved camp. Meat lies to it when they moved, to the food they came. His boys said, "This is the place." The old man said, "Where willow tree where you spoke of? Slough water where is it? This prairie water do you mean? At last (?) you fooled me," he said. Then all wood he put on the fire. The old man said, "All meat fat even cook." Then all was cooked. To him they gave it. All he ate. "All I will eat, I said. Here put it."

Beside him they put it. He had nearly eaten it then his neck large became. While he ate his arms he lifted with bird like he sang. His boys said, "Not you eat while bird like you sing." The food when he had eaten just then like a hawk from them he flew. To the sky where they could not see him he flew up. Then singing only they heard. "My children on account of it you acted foolishly people I will not pity."

FAMINE RELIEVED BY MAGIC

Long ago I my father his father then was holy. There was famine. His son small was hungry. His blanket foot skin he cut off. He put it in the fire. Calf's foot small it was cooked. His son ate it. Four days he did this. His son ate it. His leg he covered. Hawk feathers with his leg he cut off. His leg deer leg became. Woman to her he gave it. "Chop it in half," he said. Then she chopped it in half. His son she gave it. He ate the marrow. He had enough. All ate. They passed it around. They did not eat all of it. Then to him they gave it back. Blanket on it he put. His leg as before he put out again.

te'a t'in nī nī ēi na gī dīs ts'a la La ka zǎ nī ēi na
 ha lī tsa L'ū ga na ta la L'ū ēi Līl la ēi nīl t'ū
 ma gū dīs dīa tī dī dji dzin nīs sī gūs t'ī ga tai gīs wūts
 dīs djaç gwa dja mī na' dji na ha gīl nīl la ēi t'a ka
 5 dī nān nī la ha ka gim mī nīl tī ha nīl la ts'ǎ kū tī ga
 Lī da sūs kūe na dīl la tī Līl la ēi dī dī dāt L'ie
 xa gī ya Lī dī gī ya kūe mīl dīs nūc Lī ta gī gūL
 nī dū wa gū ts'ī L'a tsan na gūs t'ī ga kū ta ta ka na ēi dja
 mī līn na ēi ka na t'a dū ma gū dī la eas da na dja
 10 ma na gū dīs La dī dji djin nīs sī ka wa dīj gū
 Lī dī gī ya eal da na t'ite ma na gū dī djaç ēi e t'ī gī ka wa
 dū gū dja dī dīa dū gū ga yīl nī
 gū dīs gal dī mīt ts'ai ya ha gīl nīl la yū wū ha lī tsa
 mī ts'ī dī ca mī ga nīs ta gū dja e na nīn na ha ka
 15 ha nīl la ha nī nas sī gī ts'ī kū gī yal la ha lī tsa ēi
 ha nīl la ha t'a nī dja gū ts'ī ka ēi ha nīl la nī ga
 nīs ta gū nī ts'ī dī ēi ca ēi L'a tsī sī ka la ts'ī na dīs dja
 sī ka la gū dja na nī la ha lī tsa ēi eā eis nīl la
 ha lī tsa ēi eis Lī ma gū nī līn ne ēi wa gū sīl La djū
 20 gū ga nīl la ha nīl la da na dī dja nī ka la dī nāl la
 nī nī ya dī mī ka la gū dja na dja la
 dī nī ka t'in nī ēi L'ai yī ka eiz za ga dīs sit xa nī
 eai yī wa i Līl la i nīl t'ū eai yū wa gī tsa da ta ts'a
 eis nīl la ha lī tsa ēi L'ū i Līl la dī na haL in nī gū dī nīte
 25 ts'an nāl dī xa nī ts'is sis gī dī eis ga kū wa haL nīl la
 eai yū wa eis tēi dji k'a nāl gīs sa ga ha gī gī lal la
 eai yū wa dīl nī k'ī mī tsa ga ēi ts'in na gū mī tsa ga
 ta gī nī kai e t'ī gī La tas ts'a ha lī tsa ēi ma ga
 La t'a Lī gū ts'is sīn la ēi tēi ta mī L'ū wa i Līl la
 30 e a na ts'it dīs xal

BROKEN-KNIFE RELIEVES FAMINE

teū t'in na la miz zī mās mī kal tū nī ka gū dī dī yīs na la
 ma tsin na e t'ī gīs sīn na gū gīs Laj la kū tsī gī da la
 ha nīl la La t'a ha nāl dāl na hī da nī t'as sa da
 ēi tēi t'a nī ca e t'ī gī gū ts'ī dī nī dji gū ka wa
 35 gū mai ya teit dīs La ēi wa sas t'ūt gū la yū wū

Doing wonders Cree heard about it. One Cree old man herb he dreamed about. Herb with he shot. He became sick. Four days then he became thin. Black he became. His relatives said to him, "Why do you not get well? Try your best (?)," they said. "Outside fire very make." Fire it was started when he painted himself. He went out. He went in the fire. Fire blazed with him. Smoke went up. He was not. Short time then fire he came out. His flesh was as before. He was not sick. As before he became. He was sick again. Four days after four times he went in the fire. He became same again. He was sick again. After that he did not doctor himself. He stopped.

When it was night his wife said to him, "That old man to him I will go. By him I will lie. Well you will become." He said, "You may do that." To him she went in. The old man said, "What you come for?" The woman said, "By you I will lie to you I came. Tomorrow to my husband I will go back. My husband well make him." The old man "Yes," said. The old man horse good and clothes too to her he gave. He said, "Now you go home. Your husband will get well." When she came home her husband well was again.

This man secretly became angry. Buffalo marrow with he shot him. "Marrow when he eats he will die," he said. The old man herb with people he always does with. When they moved camp buffalo when they killed young man he said to, "Marrow may I eat break off to me give it." Marrow when he swallowed his throat like a bone his throat stuck in. Then right there he died, the old man. At him all laughed. In the brush his herb with they threw him in.

BROKEN-KNIFE RELIEVES FAMINE

It was a Sarsi. His name knife-broken. He led the camp. There was famine. Then he invited them. They came in. He said, "All go out. Your guns load. Here in the brush I will go. There from moose like camp from

- gū la gū nī ʼa dī ka wa ʼaL nīt tsī yī nīs t'ū na
 sī zīs ga ha dja la tī teiz zīL gī mīt tsīs na nat tsīs ʼaL
 La t'a ta na tsīs La mī tsīL na mīl lin na teī tea zā
 k'a tsin nī t'az mis Lai a ʼī teī t'a na gī nī ʼaL la gāt dī
 5 ka na dī ya gūs tī ga gū k'a ka na dī La La kū na gī dī la
 La dī na lī dī na gū dī yīs na ga dji ma tsin na la
 na gū yīs Laj ha nīl la na tsa ga nī zū dī la ʼā ʼīs tsī nīl la
 ʼī wa ʼai yī ga na ga ʼas La ha tsit dīs tsī ʼa tsit dī
 dī wūs kai gīL teūz məs nāt dī ʼa dī wūs k'a nī t'az
 10 ta tin na na gī gīs Lās teaz zī wūs gwa dja la mai yī wa
 ʼa na gū tsit dī tsī gwa nīL ta ma ga na gī tsin nīt tal la
 tsit dī yī ga na yī nīt tal la tsit dī ʼī k'i za nī na nīs teūs sī
 mī wūs ʼī ka na dja la
 La dī na līt dī ma tsin na na gū wən nāl ʼa ʼī kai yī gū
 15 ka teit dīL La gwa dī Lāl la ʼī teī t'a gū ts'ī mī teīL t'ū
 ʼaL nī tsī yī dīs t'ū wa gī zīs gī nāt tsī ʼaL La mī lin na
 sit L'a ʼī teī t'a na tsən na ʼa nī ka na dī dja da ga
 kū na gī dja
 ʼīs ga kū wa ka tū na ga dī t'aL za na ha ga ka hī
 20 nas Ləc na ga wīl ga ʼīs nīl la ʼī teī t'a nī yāl la
 ka hī gū na dī gī tas la mī tsīL t'ū La gūL ka dī tsit
 na gū haL i t'ī gī gū teī dī ʼaL dū gū lī ta ʼaL la
 k'a mī Līl la na gū tsī ga t'ī gī ʼī teī t'a gū ts'ī dī na gū
 ka na dī yəc
 25 ha nī da t'ī gī gū gī la t'ī gī ha nīc Lai yī ka
 has saL ʼa ʼīs nīc ʼī wa t'ī gī teas L'ūL ʼī teī mas tsī
 dī teī L'ūc ʼī wa t'ī gī has da a ʼa kin na nat zin na
 maL dī sūt tī gūs tī ga da teit L'ūc ʼa kin na ʼī tī ga
 teīL tīc ʼa La sī L'ū gū za mī za na hai gī teic ʼa t'ī gī
 30 ʼa k'a dū ʼa t'a sit da
 Lat dī ʼīs gī ya gū dja laL a ma gū dī lū la dī nī
 ʼīs gī ya ma ʼī yī ts'ī dī yāl la ha gīs nīl la sī za
 gū dja nī la nī ka na gī ca ī ʼīs lī ma gū nī lin nī nī ga

I will run. Then shoot at me. Over there the last one where it stands camp the last who shoots me will kill me." When he did that he killed him. They to eat him butchered him. All took it home. They ate his meat. Small only they cut off. His friends in the bushes they put it. From it he came back. Just then towards him he came running back. He went in again.

Another time he was leading the camp again there was famine. He invited them again. He said, "You are hungry?" "Yes," they said. "Then marrow for you I will make." While they were sitting there blanket his leg he covered. Knife he took up. His leg he cut off. Doorway he threw deer leg it turned into. Its marrow they got out. They all had it. To him they gave it back. Blanket under it he put it. Blanket one side when he took his leg had become again.

Another time there was famine. He was leading the camp. Bull like he ran out, he made himself. In the brush from it they shot at him. The last one who shot him killed him. They butchered him. His meat small piece in the brush when he put he came out again. His tipi he went in.

"Young men, men load your guns. For you bear I will be. We will play," he said. In the brush he went. Like a bear he stood straight up. They shooting-at him he charged them. He threw them down then he pretended to bite them. Not the blood was. When he was done playing then in the brush from like a man he walked out again.

Sometimes he invited them then he said this, "My-friends do this to me," he said. Then bow string sticks both ends they tied. While he sat two men strong ones across his breast just they tied it. Two men very they pulled it. It was tied together only through him it came out. There still nothing wrong he sat.

One time young man he was doctoring. He was sick. This young man his mother to him she went. She told-him, "My son you doctor. I will marry you. Horse

na ta ʼa ʼis nil la sit la ka ʼi tsan na li dil la tsa
 ʼa ki yi ku nil la ni ts'i di ca ʼis nil la gwa ʼi
 ha dja la ku yi yal la teaz zi yis la na di ni gis teu zi
 ga ʼis gi ya ʼi ta gil ti gwai gi lal la tu ki t'a
 5 Las teu yi kit da yi dja teaz zi gis la ʼi k'a
 na ga ni ka la ʼi wa t'i gi tsa ʼa ki yi ʼi nat di ʼan ni
 ʼi tsan na dis k'a ni ʼi yi k'a ta si ʼal la yis tsil di
 da ni ʼa na zis tsal la ʼa t'i gi ha dja gi tu ʼi
 na zis tsal la ta gu ha dja la tu ʼi kit da tai ki
 10 gwat tsa mas gin na si lal la ts'a ku ʼa k'a ts'i di yi la
 ʼi lil la mi ka ts'i dis k'a ʼis gi ya ʼi di na li
 ʼa k'a xa ni gu li mas mi ka tu ni di t'an ni-
 dil glic ci ʼi lil la ta ni kas si ka ki t'az la ʼi gis la
 na ka tsit dis ka ʼi ka ha li nas ʼa ga teu gu ts'i tu teu ga
 15 na tei di kace yu wu ga kal di ka ha li ha ki dji
 mi ts'ai ya na kal dal la ka nu k'a ʼa na tsit dis hal la
 mat di miL lai ya ʼi lil la hat tsis kil la yi t'i gi
 ku gi gi kil la ʼa t'i gi ʼi ka ha li teu t'in na ʼis si na
 hai gis nil la ha ku tea ga ni gi la ta mis t'u te da ga di gat di
 20 ku ni ts'i gi yi ya ha ʼa ʼa t'i gi ha nis tsin na ʼa dij gu
 ʼat dit la di gi mis t'u ti di t'a ʼan niL ʼin ni nis tsin na ʼa
 ha di gi ni di gi ha na teis dji da ga dit tan ni ʼi na dis ti
 ʼi ka ha li teu t'in na ʼi yis nil la ʼa t'i gi sin na ha ku tea ga ʼi
 yi gi lal la mis t'u ti ʼi ts'i ku mi ts'i gi gi yal la
 25 ha tsin nil la ʼat di da di gi mis t'u ti nat di ʼa hi
 ha nil la di gi ʼi ha na teiz ts'i da ga dit tan ni nat dis ti
 ʼis nil la has tsit di gi nil la dij gu ʼa t'i gi ma ga
 yi ts'i ni ta la
 ʼa t'i gi gi lil la na di yal la mis lai ya ʼi ʼa k'a
 30 tu da ka li di yas la ma tsin na na tei gis kil la
 ʼi wa t'i gi ha nil la las sa ts'i ta kace ʼis nil la
 ʼa t'i gi mi tea si nil la gu ts'i di zal la ʼa li ta ta ka si ya
 ʼa tsil lal la gi mat di ha na tsis kil la ʼi wa t'i gi
 ha tsin ni tea si ha giL ʼa ʼi lil la di t'an ni di glic ci
 35 ʼan na gim mi tsil diL hal ʼa t'i gi gu ts'i gis da la di ni
 tsa si ha gis ʼa mit tsit di gai yi gu ʼa di lal la di t'an ni-
 dil glic ci tul gai ye gwa di lal la na ki t'ai la nis ga gu ti

good to you I will give," she said. "Before I come manure put in the fire. Stones two take in. To you I will go," he said. The mother did it. He went in. Deer its skin he spread beside it young man stand on all fours he made. Water in it yellow paint in it he poured. Deer skin on he placed it. Then stones two he picked up. The manure burning on it he placed. When he hit it a gun it sounded like. There when he did it water made a noise. Three times he did that. Water inside three times a lump from the body was in it. Outside fire still was burning. With it he burned it. Young man got well.

Still buffalo were knife broken, hawk variegated with steamer they two went on board. Hides they shipped down. White man Edmonton from to the large water they sailed. Over there while sailing white man captain his wife because he made free with island he threw him away. From him his friend with he sailed off. There they came in. There white man Indian⁷ was there. He told them, "Chiefs when they invite you pipe where it hangs they will take you. There they will ask you four-times which of these pipes will you have, they will say to you. You say this where the sun rises which hangs I will take," the half-breed said. Then chiefs they invited pipes to they took them in. He was asked, "Which these pipes will you have?" he said. "This where it goes up it hangs I will take," he said. They said it to him four times then to him they gave it.

Then with it he went home. His friend still on the shore was walking around. He was hungry. He sailed up to him. Then he said, "To my friend I will go ashore," he said. Then they would not let him. He struggled (?). At last he went ashore they let him. From them they sailed on. Then some one said, "Crow who lifted up and hawk variegated they threw away." After that they stayed there. This crow who lifted up white headed eagle he made himself. Hawk variegated big goose he made him.

⁷ Halfbreed.

nī na gī nī t'ai la ʼa t'i gī gū ts'i ka hī ʼa dī ləl la tsa sī-
 ha gīL ʼa dīL lai ʼa nat dīs gil la ʼis da na t'i gī
 ʼis dū wa ʼa na dī ʼic ʼa k'a sū kū L'ū k'a nī na nī na gī nī gil la
 ʼa t'i gī gū ts'i na ka t'as
 5 nī cī na sas dīn na ma ga la ts'i kū gī gī t'az la
 gī gī ka ʼat tsa la tsa sī ha gīL ʼi ha nil la za ga
 mit ts'ai ya ʼi Lil la tsit da gəc mis lai ʼa ha gīs nil la
 ts'i ka ka ʼa nī nī tsī dīs hal dī ʼi t'a ka ʼat dī nī ʼis nil la
 ʼi wa t'i gī ha na kis t'az la kū yī na gī gī t'az la mis t'ū tī ʼi
 10 nas ʼa ga teū ga na tsin nī ta la gī gī ts'i dīs kī la gū zīL a
 gī ma ga tsin nil la la dīj gū mis t'ū tī ʼi gī gī Lil la
 nat dī yəl la

A CAPTIVE SARSI BOY ESCAPES FROM THE SIOUX

yī wū' ts'as sū wa tsū t'in na ts'it da yīc teūt
 yī t'i ge ha kīt dīj tī dī nīc ts'it da dī ga gwa la
 15 ha kit dīj ʼi ts'it da ʼi ʼas nil la la sin nas tī k'a
 na dī gī dja gōL na dīs da yī nīn nī zīn da sī na ga
 dī gī nī la sī na ga dī gī nī na dīs da yī nīn nī zīn da
 ʼi wa t'i ge da ʼa kī yī k'a ʼis Lək ka ma gū nī līn nī ka
 na dī gī dja ʼa t'i gī gwənt dī ʼis Lək ka ka dī ya
 20 gwa dī dla ʼa t'i gī gū ts'i nīs k'a' na tsī dīs L'a ka
 ʼa kī ye zā' na dī ləl la yī teit dīj nī dū wa ha t'a
 ts'as dīn na dīs dja tsa ta' na gī dal Lī ʼi wū
 ʼi teī Lət dī na zī ʼan na teīs k'a nīs da mət tsin na
 dī gī Līt ma ʼa na gūc tean na ts'it das kən na kă wa
 25 gū jək k'a
 dīj na ta dīs ts'in na ʼis Lī gas sūL la ma ga
 na xa cī gī na da t'ən na ʼən nī t'a i ʼis ts'in nil la
 tsū t'in na ʼa nīs t'a ʼis nil la Lək ka zā ʼis gī ya la
 ta gīs tī gī gī Lil la na tī la kă wa gī gīL Lil la
 30 nī nūn nī dal da nī ta zīl le ʼi Lil la gī ga nīs teūt
 ʼi wa t'i gī dī gī ta zīl le gī zīz la dīs djaī la
 ʼis Lək ka t'ək k'a ʼi nil lū wū' mī zək k'a xai gī gū ʼi
 teis te'it dī ʼi lil la mī zīt da yīs dləl la dī ne k'a t'in ne
 yī ts'i kū gī ya ʼi ʼi gīs nil la nī na dī dza ʼi da gū
 35 nət dī na ʼi wa t'i gī na gīt dīs nīk' təz zīl lī ʼi da sī la

They flew up. Main land they flew across to. From there bear he made himself. Crow he lifted up his friend he carried on his back. He was tired then another he turned himself into. At last prairie he brought him to. From there they two walked back.

Cree by himself his tipi was to it they went in. With them they ate. Crow lifted up said, "Let us kill him; his wife with let us run away." His friend said to him, "Because of a woman since they threw you away why do you say that?" he said. Then they went on. They came in. Pipe Edmonton they left. To it they went. Clothing to them they gave four times. Pipe with they went home.

A CAPTIVE SARSI BOY ESCAPES FROM THE SIOUX

Over there Sioux Sarsi boy captured. Then chief this boy his son he made. The chief the boy he told. "My son, without my knowledge do not go home. I will go home, if you think me tell. My son me tell, I will go home, if you wish. Then two horses good ones you may go." Then from him horses for he went he pretended. Then after that on foot he ran back. Moccasins two only he took. Food was none. That way just himself he started back. Through the mountains he was coming back. Over there High river other side hill he sat down. He was starving. He was weak. Beyond him little ways Piegan tipis few were.

Four people were riding. Horse they were leading. To him they rode up. "What tribe are you?" they asked him. "Sarsi I am," he said. One young man put him on a horse. With them he took him back. Tipis with them he came back. Food, soup with him he gave. Then this soup he drank. He breathed out like horses. Hail stones from his mouth came out. Seven there were before him they lay. This man to him he went in he asked him, "Will you pick them up?" "Certainly." He put them in his mouth again. Then he swallowed them. The soup it was came out again. His

na dīs kū yī yīs lai ya ʼa kī yī kʼa ʼis Lək ka
 ma gū nī lin ne kʼa ʼi wa gū zīL la yī ga nī la
 ʼi wa tʼi gī tsū tʼi na tsʼi na dīs Lʼa ʼi wū tsū tʼin na ga
 tsʼin nī dī ne tsū tʼin na tsʼit da ʼi dīs lai ya ʼi
 5 ʼas nīl la yū waʼ tsū tʼin na tsʼi na da Lʼa na gī dīs Lʼa
 ʼi wa tʼi gī kū wa ga Lʼa tsū tʼin na tsʼit da ʼi
 mī ta lī teʼək ka nī Lā nī tī dī ta ʼa kī gī gī ta dī nī
 tsʼit das ka na ʼi ʼis tʼa na dī yəL la ʼa kī yī kʼa
 ma gū nī lin nī kʼa yī ga nīs tī teī gī ca nī Lən nī tī
 10 yī ga nī la ʼa tʼi gī gō wa na tsʼa tʼin nī nī naī dja dī

A LAME MAN CAPTURES HORSES

 ha lī tsa tsū tʼin na dī kʼa hī gī zīL gī dza na kū
 sī nī ʼa kʼa dū dī dīs sīt ʼa tʼi gī ha lī tsa ʼi ʼis kī ya
 ʼi lī ʼa Lī tsʼi dāL dī mū wūs kʼa tsʼin nīL teʼa
 Lʼi gī sī kʼas sī mū wūs nən nīs teūk gū na nī nic ca
 15 mū wūs ʼa ta gū Lī Līl la ta nīs da gū dī gīs maʼ
 yū wū gū za dī nī cī na ga ʼi Lʼai gī ʼis Lək ka
 gī nī ʼi kū gū wa na gī yī dal ha lī tsa ʼi gūs tən nī ka
 ʼis Lək ka nīs ʼi ʼa tʼi gī ʼi Lʼi gī gū za tsʼi na gū nī wūt
 na gū dī gāi ye ʼa kʼaʼ gū na wūL dī lī tea ʼi ʼa kʼaʼ
 20 ta sī da
 ha na gū nī gī wūL a nī cī na ma na gū nī sīt kʼa da
 ʼi na gīL ʼin nī nī dza gwa ʼi ma na gū tsʼi nīs sīt
 na teī gīL Lʼa ʼis Lī teʼa zit da dī ya tsʼi yī ga nīs tī
 nīs tsʼit ʼa tʼi gī sīt tin ne gū Lʼū wa zāʼ dīL nū
 25 nī cī na ʼi yī ka na gū nī cite ʼi wa tʼi gī yū wū
 win nas dīn naʼ ma ga zīn na gū ka teī dī gīL Lʼa tsʼa ʼi
 nī cī na ʼi ha nīl la ma ga zīn na gwa dja la ʼis Lək ka
 zāʼ naʼ gī dī wū la nī cī na ʼi ʼa tʼi gī dī na gū
 ʼan na dja la na dīs dja yī Līl la ʼa La ta nīn na ʼi yī ga
 30 nī na ha cī gīL na ta tsʼis tīl la ka wa mī Līl la
 nī na ha cī nī na
 ʼa Lī sī dāL dī sī da i Līl la gū kən na na Līl la
 nī cī na ʼiL tʼūL la nī cī na teʼis teʼā mī za na
 dīL la ʼi gūL i dū tʼa gū lī ʼa kʼaʼ ʼi dī teʼas la mī zī kʼa
 35 teʼis teʼa la dī dī tʼən nī ʼi mī zī kʼa dza tʼa gā da dī nīL kʼa
 ʼi gūs tʼi ga nī cī na dīL gīz mīL na tsʼit dīL dal

friend two horses good ones and clothes to him he gave.

Then from Sarsi one came. "Over there Sarsi camp," he said. This Sarsi boy his friend said, "Over there to Sarsi we will go." They went. Then they came in. Sarsi boy his father's horses very many his father. Two he slept. This Piegan in turn was going back. Two horses good ones to him he gave. Cloth very much to him he gave. Then they saw him again when he came back.

A LAME MAN CAPTURES HORSES

Old man Sarsi smallpox killed him. Long ago I yet was not born. Then the old man young man was. When they were fighting his leg was shot. Left side his leg crooked it grew. His leg even then with he rode. He led a war band yonder far away Cree camp at night horses they were to steal there they came. Old man six horses he stole. Then that night far away he drove them. At daybreak still he was driving them. His own horse still he was riding.

While he was driving them Cree him overtook. Behind he looked then he saw them. Him they overtook. He jumped off. Horse away from he walked. Face down he lay, his eyes shut. Then he was lying grass only a bunch stood. Cree for him were running about. Then yonder across the river like a wolf he ran up the hill. They saw him. The Cree said, "Wolf he has made himself." Horses only they drove back the Cree. Then like a person he made himself again. He went back with those accompanying him him they overtook. They put him on a horse. Camp with him they came back.

When they were fighting he was sitting with defending them with Cree while he was shooting Cree shot him. Through him though it went nothing was wrong. Still he was shooting. In his back he was shot. Bullet on his back like gum it stuck on. Just then Cree withdrew, then they went home.

A BEAR BRINGS HOME A CRIPPLED SARSI

gī tī tsan nī ga dji win nī ga da dis ma na ts'a sū wa ts'i^e
 na ga diL dī 'is gī ya la na ts'it dī tsa mū wūs
 'a xan na dis t'as gī ga ga na nīs t'i dī gī ga dī na dis dal
 nī Lạn nī kwī yī ga yī tā 'i gūs t'i ga nī nī ga yī ts'i
 5 kū yī gət 'i wa t'i ge dī gī nī nī ga 'i 'a gīs nil la
 na gas t'a na dī t'as 'i wa t'i gī 'ā yis nil la 'i wa t'i gī
 nī nī ga 'i yī ga na ga la 'is Lək ka t'ək k'a yī k'a
 tạn nīs da la 'is da gī dja t dī 'a t'i gī gī gīt tā la
 tī na gī gī t'as dī yī k'a ta na nīs da la ga dji ga gū ka
 10 na gī dis gil la tī ga L'ag gī gūs t'i ga kā wa
 nī na gī nī gil la kā wa gū ta' na gī ya 'a gī la la
 ga dī 'is dū ts'i na dis gəl la ts'ā xa gī yal la ma ga
 na gī yal la 'i wa t'i gī mī na djin na ga kū na ts'i gīs til la
 'i wa t'i gī xas ts'i nil la da nī na nī dja 'a 'a ha nil la
 15 nī nī ga k'a ta sīs da 'a 'a yī t'i gī na sī ts'in nīs tī nī
 gū ts'i 'i t'i gī gū ts'i na sa gəl La t'a 'is nil la

TWO HAWKS TEST THEIR SPEED

'i zūL teū 'i wa 'is ga nī dal 'a Lī ts'i ta za gī dī təl La
 ka tin nī gī mī zīs ts'i la 'is ga nī dal 'i ha nil la
 sa xan na 'at da dī dla Lī k'a 'i ha nil la dī da 'a
 20 nī xan na 'a da dī dla 'aL din nī 'is ga nī dal 'i ha nil la
 teis t'a gūs tī ga 'a t'i gī 'a da dī dla Lī k'a 'i ha nil la
 dū ha t'a 'at da dī dla 'is nil la 'i zəl teū 'i ha nil la
 sin nī sa xan na zū tea zā' 'at da dī dla 'is ga nī dal 'i
 ha nil la 'i teī tsī yī t'a t'a yī ga na t'a hī zit da
 25 'i gīs teūt la dū ha t'a 'at da dī dla teis t'a gūs ta gī
 yī ga 'a Lī ka nī gī gū la dī nī 'is ga nī dal 'i
 'i zūL teū 'i gīL dīL ts'i la dū zīL gī la 'is ga nī dāl 'i
 ha nil la sīt da ga sīt da da na ga sa xa na zis gā
 'is nil la yīL dīL ts'il la nī Lạn nī nai gīL dal 'i zəl teū 'i
 30 ha nīL teūt dū gī zīL gī na ka zū tea 'a ka gī dis t'ai la
 ka dī t'ai dī 'is ga nī dal 'i ī Līl la dīs tsil la 'i teī ta
 dīs t'ai dī gūs t'i ga yī ka diL La la yī zīL gī 'i zəl teū 'i
 'a gī nīs teūt yī ga zā' yī ga la dū 'at da dī dla
 'i zəl teū 'i

A BEAR BRINGS HOME A CRIPPLED SARSI

Several Blackfoot south went to war. From Sioux when they were coming back a young man was. When he fell stone his leg cut off. For him they made a shelter. From him they went back. Many times in it he slept then bear to him went in. Then this bear said to him, "I pity you. Let us go home." Then, "Yes," he said. Then the bear for him stood. Like a horse on him he mounted. When they were tired there they slept. When they started again on him he mounted. Blackfoot camp to it he brought him back. Late at night just camp he brought him back. Tipis among he get off he made. From him different direction he went off. Outside he went out. To him he went up. Then his relative's tipi he carried him in. Then he asked him, "How did you come back?" he said. "On a bear I rode. Over there where they left me from there then from there he carried me," he said.

TWO HAWKS TEST THEIR SPEED

ʕizalteū and ʕisganīdal to each other while they were bragging a man was listening to them. ʕisganīdal said, "My buffalo are swift." The other said, "Which ones your buffalo are swift do you mean?" ʕisganīdal said, "Swallows those are swift." The other said, "Not at all they are swift," he said. ʕizalteū said, "I my buffalo zūtea only are swift." ʕisganīdal said, "Tree to it it flies there it flies before I can catch it. Not at all it is swift." Swallows for him together he drove, this ʕisganīdal. ʕizalteū flew at them. He did not kill them. ʕisganīdal said, "Where you are sitting sit; this time for you my buffalo I will kill," he said. He flew at them. Many he threw down. ʕizalteū he gave them to because he did not kill. zūtea for them they flew. When they flew out ʕisganīdal then flew at them. Trees were flying to just then he caught them. He killed them. ʕizalteū he gave them. For him only he killed them. He was not swift ʕizalteū.

A BIRD HAS ITS MATE DOCTORED

ka t'in ne ta sī da mī tsī dīl ǵai ye ɛil t'ū gū dīl L'a
 mī tsī dīl ǵai ye dīs ka ka ǵa ta sī da ɛa kī mis ka ka
 ka t'in nī ɛī ɛī nīl t'ū mī mī zō na ɛī dīl la na t'ai dī
 win nas dīn na tū teū ga nīs da tsī yī gī tsī gī sī gū ts'i
 5 mī ka la k'a na dī t'ai dīs ka ka ǵa tən nīs da mis ka ka
 mī na ga dī gīn nī sil la ɛī wa t'i gī dī ts'ai ye ka dī dīs t'ai
 yī ǵa nīs da dī te'ai yī ɛī ɛa ga gī gīl lī gūn nīs dja
 tsī yī ga k'a sī dī te'ai yī ɛat dī la gīl la gū tsit L'a
 dza na ɛa gū dja kī ɛis ǵa nī dāl ɛī līl la k'a na dī t'ai
 10 dā ts'i ka sīl tī ne gū ǵa na gī nīs da ɛis ǵa nī dāl ɛī
 ts'i ka ɛī mai ya lī lāl dī dī dāl ɛī dji nī līl la nī na la tī da
 ɛai gī la dza na ha gīl ɛin ne ɛa lī ta dī na lī
 na gī gī t'aits na gī nīs da nī na gī t'ai dī ɛa t'i gī
 ts'i ka ɛī gū dja na dja ka t'in nī ɛī mī tsī dī ǵai ye
 15 nīl t'a sī t'ai dū gī t'i na nī t'ai ɛa t'i gī na ka dīl la
 tū ɛī gīl la tū da ka k'a tas lən nī ta ǵa gī sū
 ɛis ǵan nī dāl ts'i na gī gīl nīj ɛis ǵa nī dāl ɛī ɛil na
 k'a nī tsat dī mī tsī dī ǵai yī ka ɛī yīs t'a ɛī gīl na
 k'a gī nī tea dī gwa dī na dīs t'ai dī na ɛa kin na
 20 dī gīt t'ū ts'i na gī dīs t'ai dī na tī ɛī ka t'in nī ɛī
 ha gī nī zin na yū wū ta ka gī gīs tin nī nəs ɛī gī nī zin na la
 gī ts'i dī ya yī ga na gī yāt dī tas lən nī teū la
 gī gī zīt tsī gwāt tsa

A FIGHT WITH A BEAR

lī kī zā ī k'a t'i ne dza zī ɛis t'ū kū dīs L'a dzaz zī
 25 yī gūL lī yī ɛī na sa dī ya gūs t'ig ga mī nī ts'i
 nī nī ga mīl dīs tsit yī ts'a ga da ga dīs tsūk dī teī
 nī la nī gī L'as sī yī tea ga ts'i L'a dī nī dī na ɛī ɛī teī
 ɛī nī teūt nī ne ga ɛī dī teī ɛī zā' ɛas L'a yī nī
 yī ɛaL ɛī t'i ge yī ts'a ga k'a da ɛī da dīs djiL mas
 30 xa gī ɛa gī tsāl lī nīt dza dī tsī ga na nīs tsīL nī nī ga
 tsin na tsī gū dī gīs L'a yī ts'i gū dīs nate na nī zīt
 gīs nī gū nī ts'i dī ka dī nīs L'a ɛī wa t'i ge gīs teūt
 yī ziz gī məs ī līl la

A BIRD HAS ITS MATE DOCTORED

Man mounted. Its head white he to shoot rode off.
Its head white beside her children was sitting. Two
her children. The man shot her. Through her belly it-
went. When she flew up the other side by the lake
she sat. From the east after that her husband flew back.
Beside his children he sat. His children told him. Then
his wife after he flew. Beside her he sat. His wife
to fix her he tried in vain. East side his wife without
he flew. Short time when it had been hawk with
he flew back. There woman lay beside her they sat.
The hawk the woman around sitting sang when she-
sat up he made. Long time he did that, finally she-
was well. They flew up. They lit again. When they flew-
up again then the woman well became. The man
its head white sky flew up, he could not see it. It flew up.
Then it came down again. Water it went in. Shore on
water serpent it dragged out. To hawk he offered it.
The hawk began to eat it. When he finished eating it his-
head white in his turn began to eat it. When he finished-
eating it from it they flew away. These two to their-
nest flew back. The Indian the man thought, "That-
yonder which they dragged out I will see," he thought.
To it he went. To it when he came up large water serpent-
it was. Its upper part they had eaten.

A FIGHT WITH A BEAR

One man moose he shoot he rode. Moose walking
he saw. In front he started just then in front of him
black bear chased him. From it he ran. Three leaning-
on a stump behind he ran. This man tree he caught.
The bear the tree only he ran against. Its face he bit.
Then from it back he moved. Knife he drew. He-
struck it then his nose he cut off. Bear old away-
from him ran. To it he spoke. "Stand still," he said.
To him back it ran. Then he took hold of him. He-
killed him knife with.

CURING MADNESS RESULTING FROM A WOLF BITE

ha li tsa mī sū wa tsit da sīt l'a kū ta sī
 yī dis tsū la ka wa gū wa na gī dis la tsī gūs t'ī ga
 ma ga zīn na nis gīl nī gī mī ka na gīl la la tsit da
 sit l'a ɛī ɛī teī ma ka tsī gīl la sit da ɛī dis sī ga
 5 ka dī gīs teū lī gūs t'ī ga ma ga zīn na ɛī mī teīl teī
 k'a nīl teū ha gī lai gī ɛa la ta ka gī dūz ma ga zīn na ɛī
 gwa dī ɛīs dū ts'ī dīl la ka wa kū gī yī t'as dī
 ha li tsa ɛī kū sīl sit dī nis gīl mī te'a ha tea giz
 kū lit da sūs ɛa ga te'a kū lī tsī tī gī la dī lī yī gī ya
 10 dū ta gū lī ta ka na cī dja ɛa t'ī gī dī na lī

MINOR NARRATIVES

I

tū teū wa dī k'a ts'in na nīs tin hī k'a ta zī k'a
 ɛī da xa gī ɛa ɛī wa t'ī ge ts'ī da teī te'a lī
 ga gaL lī yī nī teūt yī ga nī dū yī dī tsit mā
 yī k'an nīs tsīl ɛī wa t'ī ge tū yī ga na gīs nat
 15 nīs tin ne ta nīs gits' yī wa t'ī ge tū wī gī gī kī lạn na
 nī wa ta kas giz lạn na ta kạn nas gīs

II

tū teū ga xa nī dī k'a sit da tū da ka dī ɛa kin na
 ta sī da na' dī na teū ɛal t'at dī ts'ī yī ga sī tī la ga
 na gal lal la lī ka ha nīl la na sī mīn nī na nī ɛa
 20 lī k'a ha nīl la ta ga dī na ɛa' ɛīs nīl la lī k'a ɛī
 ha nīl la ɛa la dī nī lī k'a ɛī ɛī teī i līl la yī ts'ū za k'a
 gwa nī gīz la na ya ɛ gīl nīl la gū na gīs gaz dī mī na ga
 da dī k'az la ta ga na dīs dja la lī k'a ɛī ta ga na gī dīl gīl
 ta za k'a gū wa na dū wa la ta ga dī na la

III

25 yī ge tū teū xan nī tī ts'iz ziz gī na ɛa ɛ ɛa kin na
 dīn na na ɛa gī yī zīs gī ɛī wa t'ī ge na gī gīl ɛal
 gī gī tea nīs ɛal gī gī tea nīs ɛal dī mī tean nī xa gī gū i dī
 tū teū gū ɛa dja ɛa teī teik k'a la yī wa t'ī ge tū teū
 gwa dja gī gī teā ta tea gī gī dīt dīs lạt dī na gī gīn nī la
 30 mī tean nī yī mī k'as sī ɛ tū dīs na ɛī wa t'ī ge tsīs ka

CURING MADNESS RESULTING FROM A WOLF BITE

Old man his grandson boy small to the camp he-
led him. Tipi to they nearly came just as wolf mad
after them ran. Boy small tree climbed up. The boy
his grandfather as he pulled him up just then the wolf
his hips he caught. He was doing that at last he climbed-
up. Wolf from them another direction ran. Tipi
when they two went in the old man fire when he smelled
he became mad. From him they ran. "Fire make for me
outside." Fire when they had made it he walked in the fire.
Nothing wrong he came out again. Then he was well.

MINOR NARRATIVES

I

Lake on they went ice on. Middle horn stuck-
up. Then boy small dog was dragging he took hold-
of it. He let go (?) he would not (?). His mother
chopped it off. Then water from it he moved. Ice
broke to pieces. Then water they fell in. Some over-
there ran ashore. Some ran back ashore.

II

By a lake, buffalo painted by the shore two persons
were riding. Large man naked face down was lying.
To him they rode up. One said, "He has been swimming.
He is one of us." The other said, "He is a water person,"
he said. The other said, "You are right." The other
stick with his loin he poked him. "Get up," he told-
him. When he looked his eyes were red. He ran in the-
water. The other hit him as he ran into the water (?). The-
middle he disappeared. He was a water being.

III

Over there lake buffalo was killed. Two men people
killed it. Then they butchered it. They took the entrails-
out. When they opened it its entrails flowed out like-
a lake it became each way. Then lake became its intes-
tines where they dragged them they put them on the-
ground. Its intestines where they dragged water flowed.

gū tsī L'a ʼa dja na gī gin nī la dī tū teū gū ʼa na dja
 Lū k'a tū teū ī ts'i Lū k'a ʼas kạn na ʼōL tsis ka
 gū teī L'a yī ts'ǎ

IV

ta dīn nīL tsī na ha cī gūL naL dī teis k'a ka haL cī
 5 gī gīL na la ka za ta sit da xa nī ha gī caL ʼa lī nī
 na dī sail ga gī nī gī gī tsī ʼil tīl na ka ha cī gī nīL na
 ka ha cī gī gīL na nī dī na ʼī nī dū wa Lū na zǎ
 gū L'ū wa miz za na xa gī ʼa ʼa t'i gī sīL tī

V

dīn ne k'a t'in ne ʼī dīs sa dī xa nī mək ka
 10 zis gīl la na ts'is ʼaL dī tea gūs da la tea gīs da ʼī
 na ts'it dīs tī ʼa ka ts'i la ʼī zit da mī tea ts'in nīl la
 nī dza te'a na gūs dāl la

VI

ka gī zī ma zin na ts'i ka gū ʼa dī ʼī cī ʼīs kī ya
 ʼīs Lək ka ka dī yəl la na gī dāl dī mī zit da na gī zil la
 15 ts'i ka ma gū nī līn nī gū ʼa dī dlāl la ʼī wa t'i ge
 yī ga nīs dāl la dī nī ʼīs kī ya ʼī nīs gī la ta sī tsa la

VII

nīL tsī sit L'a dī dī la dī t'i gī dī ka ʼa kī gī Lạn na
 ʼa ka gī gī dī ʼin ʼī wa t'i gī gū tea kū gī dī jīj

THE WAR DEEDS OF EAGLE-RIBS

ʼa ka dī gū t'in na ǵa dji teū t'in na nī cī na
 20 na ka ca xa gīl ziz ʼī wa da nas ʼī ga ʼạn na Lạn na
 kū gī ziz teis iL gī nī cī na sīL tī ʼī wa sī nī ǵa dji
 ha lī tsa sa t'a mī sət sa dī na ʼa ga ʼī gīs nī
 mī tsis la tsis sī dī gīs te'ūl da gū nī t'a gū na mī sī
 sis gū mās ī līl la sis gū a ʼī wa sī nī ī dū cīs te'a
 25 sīL t'ū gūL dī t'i gī ka ha kī teī ʼīL djin nīe na ʼa nīs t'a
 yū wū sī la ʼa ka dī na tsin nīL dī ta na ʼī sa Lī
 wūs sa ha ha cīs ca na gī nāl gū gīs ʼī k'a na tsin nīs
 t'i gī gūs t'i ga nī na ha cī na na ʼī wa tī ha dīs sī

Then creek small was formed. Where they put it like-
a lake became again. Fish lake toward it fish swam-
back and forth creek small from.

IV

Men who were riding as they were riding along on a hill
up they rode. One was riding, buffalo he was chasing.
Meat we will get they said. To him they rode. Down-
the hill they rode. Up the hill when they rode the person
was gone. Mouse only straw through it was stuck.
There it was lying.

V

This man when hunting buffalo cow he killed.
When he opened it unborn calf was in it. He took it home.
They put it in the pot before they opened it then another
was inside of it.

VI

Wolverine girl turned itself into. Young man horses
he looked for. When he came back in front of him she stood.
Girl handsome she made herself. Then he married her,
this young man. He went crazy. He died.

VII

Wind small it whirls then their mother they own
for her they look. And in her abdomen they go in.

THE WAR DEEDS OF EAGLE-RIBS

Two tribes Blackfoot Sarsi Cree to fight they-
ran out. Then here fort they had made they went in.
They killed. Cree was lying dead. Then I Blackfoot
old man with me his dead body this one for I caught.
One side of his scalp I tore. How many times his back
I stabbed. Knife with I was stabbing him. Then me
they did not shoot although they were shooting at me. On-
account of this chief those they call I am.

Over there I was. Two places there were tipis. Three
we were ahead we went. Coming toward us I saw.
They were finishing putting up the tents then just we-

- na ga na tsī gī dal ʻē t'a ka na nəs na i Lil la dī sūs t'i gī
 mī nī tsī ʻē sīl dal nī cī na ka t'i nī dī ts'ai ya ʻēs lī k'a
 ta sis xal teit dīl La dī ʻēs ga ka gūn na gū nis sī t'i gī
 gī zīl gī sī nī gī na ga gī na ʻē Lil la mī ka la sis sīl gī
 5 ka t'i nī ʻē na ʻēl sit dī gūs t'i ga mit tsa ga ʻē gīs nī
 mī tsī k'iz za na dī gīs te'ūl a ka gū zā' mī zī sis gūt
 mās ʻē Lil la ʻē wa t'i gī kō wa ʻa kū ha sī La
 ʻē wa yū wū na dī sis ma na lī gū nīs na na zā'
 ʻēs sa lī ʻa t'i gī ʻē l'a gī wū sa da ca ʻē nī cī na
 10 gī nī ga lī tea ʻēl teū la ga dīl dī na na tsīl La
 nī cī na ʻēs sa lī nī sa yī nī zin ʻē gū t'i ga ma ga
 ʻa dī nīl sīl tsī yū ʻēs lī da gīs l'ū nī t'i gī na hī ts'i
 da nī ʻē Lil la dī ya sī nī k'as lai yī ga sis tī
 na ga na gī ya gūs t'i ga ʻē sīl dūl ʻēs lī da gī l'ū nī
 15 ts'i nəl sit dīl La gī mīg gīs līl tei tei sī nī ts'i
 ta nī da ʻēs lī ʻē yī dī gī tsī i sin nī ts'i sīl t'ū gū
 lī ka dīn nīl La ʻē gūl i mī ts'i gīs līl dī dī gīs teūl i
 sit dīl La dū sin nīl t'ū i gūl ʻē k'a gī sūl ʻēs lī
 gīl teū tī mī nī gī ta tsin nis da mīl gī tsit dis sa
 20 ġa dji yī k'a ta nis da nī cī na ʻē ts'i da nī
 dū xa gīl La nī cī na ʻē tī na tsil La ʻē wa yīl nəl dīl tsī
 na gīl t'ū dī da nī dū xa na gīl La nī cī na ʻē xa na tsil La
 gūl nal La dī na gīl t'ū dī da nī dū xa na gīl La nī cī na ʻē
 gīl dīl tsī ʻēs lī ʻē tsa ga na tsū tei tei gīl t'ū
 25 ʻē gū t'i ga ʻēs lī za zī ka ka sit dīl La nī cī na ʻē
 ʻē dīl t'ū gī tsil tsī cī djať ġa dji ʻē mās ʻē Lil la
 gīl dīl tsī yī ga na dīl La dī gūs t'i ga nī cī na ʻē
 mās xa gīl La ġa dji ʻē gī tsəl sīl La ʻē wa nī cī na ʻē
 sit dīl La ġa dji ʻē tsa na dī ʻa nī ʻē Lil la gī dī sa
 30 ʻē gū t'i ga gū nī tsīl lī ka nī dīn nīl La tsa ʻē ʻē Lil la
 gī nit tsil yī ga gī gīl tsīl dī na tsil La nī cī na ʻē ġa dji ʻē
 nīs da sin nī zā' ha sis sa ʻē wa ma na nis La

R HLMA

came back. Then I said, "To us they are coming." Anyway putting the tipi down with we hurried (?). At them we charged. Cree man his wife on horse he threw. While she ran young men came up to her then they killed her. I my brothers with her husband we killed. The man when he fell just his scalp I caught. One side of it I tore off. Twice only his back I stabbed knife with. At that time thus we did.

Then over there I went to war. Again ten only we were. Then at night ahead I went. Cree my brother's horse had captured. When we were going to us he caught up. Cree perhaps we were he thought. Just then in front of him we hid ourselves. There horse he tied then toward us gun with he walked. I quiver over my shoulder it was. To us he walked up just as we charged at him. Horse where he tied to he ran back. In front of them I was running. Not towards-me he could mount. The horse he letting go at me he might shoot he turned around although toward him I ran. As I was about to catch him he ran. He did not shoot me although still I chased him. Horse which he had captured against him somebody mounted with it he chased him. Blackfoot on it mounted. Cree toward gun did not go off. The Cree ran again. Then he charged at him. When he was going to shoot gun did not go off. The Cree ran again. When he caught up, when he was going to shoot gun did not go off. Cree he charged at him. Horse behind he jumped around. Not he could shoot. Just then horse under its neck he ran out. The Cree he shot. His hip he hit. The Blackfoot knife with he charged. To him when he ran up just then the Cree knife he pulled out. The Blackfoot ran from him. Then the Cree ran. The Blackfoot stone which he picked up with it he chased him. Just as he threw it he turned around again. The stone with he threw. By him when he threw he ran on the Cree. The Blackfoot sat down. I only chased him. Then to him I caught up.

ɛ̃l t'ən nī ɛ̃l līl la mī zī za na xa gīs tsī k'as t'a
 lū kwī yī ga ɛ̃l t'ən nī la t'a mīl gīs t'ū yī dū wa
 tēi tēi ta tsa tēa dī t'a nīs tsa dī da nī mīl la la ka
 ɛ̃l gīs nīk mīl da gal ɛ̃a ga na gīs xal ɛ̃a t'ī gī kō wa
 5 las gū la nīs k'a nīs tī

THE PERSONAL EXPERIENCE OF GRASSHOPPER

ɛ̃as ts'a gūs t'ī ge xa nī yī k'ai ye ɛ̃s ka ka na ka gī gī ca
 djī nīs ɛ̃i wa t'ī ge da nī ɛ̃l līl la mīl xa yīs ts'it
 dī sis tēit t'ī gī xa gū yīs sa ɛ̃ da da nī līl la ɛ̃ nīs t'ū
 ɛ̃i da tēal dī ɛ̃a ɛ̃l līl la sī na gīs ɛ̃in nī līl la dīs ts'it
 10 nīs t'a sis xal ɛ̃i jate dja za nī na gī ts'it xa nī ī
 dja na da ta sī ts'a la sī nī ī na ɛ̃i ts'ī dīs tī la sī wūs
 dlit da sa dī tī kū na sī ts'ī gīs tī
 la dī na līn ne ɛ̃s tū dī yī k'ai ye na dī sis sa
 ma na nīs la tī ɛ̃i nīs t'ū mī nīn na ɛ̃s te ga na mī ɛ̃ic tē'a
 15 yī gūs t'ī ga dī gī xa nī ɛ̃i nī na la na tsī dīs l'a
 ɛ̃i t'a na gīs djate mīl na dīs sis tsit ɛ̃i wa t'ī ge
 ɛ̃as t'a gūs dlat ma ga sīs la tī sīl dīs tsit ɛ̃a t'ī ge gūs t'ī ga
 sī yī ga yī lat yīs lī ɛ̃l līl la nīs t'a sis xal ɛ̃s lī
 zīs gī na gīs ts'it dī nī na sīs dja sī dan na ɛ̃i nīs k'a
 20 gō ga nī kai la xan nas tī hī nī dza ɛ̃a ka sū gū
 xa na gīs tē'ūl gūt l'is ta dī nīs dū la ɛ̃a t'ī ga xa
 dū zīs sis gī sa ga na tsī dīs l'a
 xa nī tē'ī ga ta sī mī zit da ɛ̃a tē'ī nī sis tī nas ɛ̃i
 mī ta na gī dīs t'īc nī dza la ka za tēū gū ga nī tēa wū'
 25 yīs ɛ̃i wa t'ī mī tsa nī ga ɛ̃s t'ī ga ɛ̃is tē'a ɛ̃i wa t'ī ge
 nīs tī ī t'a na gīs djate tēit t'ī ge ma ga na gīc ca
 ɛ̃i wa t'ī nas ɛ̃in ne nī dza ɛ̃i k'a līn ne ɛ̃l līl la t'ī gī
 xa nī māk ka na līl la ɛ̃i wa t'ī gī sī ts'ī ts'a l'āl gū
 yīs ɛ̃i sa ga na gī l'a dī zas gīn nī gī ɛ̃i ɛ̃i wa t'ī gī
 30 has sīs nī xa nī tē'as ts'it tī zīs sis gīl la na ɛ̃a nān na
 nī tē'ō na yī ka na gū nīc ɛ̃i la mī ɛ̃i tē'ū zī ka la ca
 ɛ̃c tē'ī nī ɛ̃i la
 ɛ̃i tēi yī ga xan nī na zit gū yīs ɛ̃i dī tēi
 mī na da ɛ̃a ka gī ɛ̃i ca mās xa gīs ɛ̃ā mī dlat da ma ga
 35 dī nīs tsit na ts'it dī mī tēa nīs la mī tēa kū nai gīs la
 t'ī gī gīs tsat yū wa nīl ga ha ɛ̃i dī sī na xa nī
 ka dī dī sī ga dī da ga tēi tē'a ɛ̃i ɛ̃i tēūt sī ts'it da ɛ̃
 sis tēūz dī gū wa nī nān nī sūt la sī mī nīs tsīl ɛ̃at'ī ge

Arrow with his back through I shot. In quiver nine arrows all with I shot. They were gone. Not he died. He was holy. Where he sat gun his hand from I-caught hold. With it on his back I threw him. Then right off on the ground he lay.

THE PERSONAL EXPERIENCES OF GRASSHOPPER

The very first buffalo bull young men were teasing daytime. Then gun with then I ran out. I chased it. Then when I came near gun with I shot it. Its tail sticking up with, staring at me with it charged me. It threw me in the air. My senseless body only fell. The-buffalo already was dead. Me they carried home. My-leg its blood for me flowed. They carried me in.

Another time I shoot bull I chased again. When I-overtook him I shot. Its back right in I shot him down. Just then this buffalo got up. He ran again. I loaded when I ran after him. Then he stopped. By him I ran. He charged me. Just then against me he ran. Horse with he threw me in the air. Horse he killed. When I fell I got up. My gun ground in it was sticking. I tried-to pull it up then finally I pulled it up. Dirt filled it because of that I did not kill it. From me it ran away.

Buffalo were in a herd. In front of them I hid. I-looked at them. Among them I looked around when large one, the largest I saw. Then its heart exactly I shot. Then it lay down. I loaded again. Then by it I walked. Then I looked then male with then buffalo female with. Then to me one coming I saw. To me when he came what I had killed he saw. Then he said to me, "Buffalo wonderful you have killed." Than us older ones about it tell stories. Hermaphrodite is that way.

Tree under buffalo standing I saw. Tree above it I went up. Knife I took out. Middle of its back in it I stabbed. When it fell I cut it open. Its entrails I took out. Then I ate them. That way on foot we ran Buffalo we chased. Calf small I caught. My blanket

na sis ^əal ta di sis ge sī gis la ga nī na nīs gī nī t'ī ge
 kū ts'ī gī la t'ī gī ^əa ka ts'ī gī la
 teīs dū na t'a gū mī t'a ga na di gī kī mī ts'ī
 5 sis t'a ^əa t'ī gī gīs tsət
 taḡ ga nī ca ta kas gīz nī lən nī gīs gā kū^ə līl la

na di sīs sa dī xa nī mək ka ka na gīs lət ^əa kī yī
 yīs t'an ne mī ga nīs sī mī nas ka gīs līl dī ^əis lī
 yī ga teī ga teūt ^əi wa t'ī gī ^əis lī l'a ts'ī ta gū di s xal
 dū na gīs ts'it ^əa gū di s ts'ul la ga ^əi nḡ gas kəts ^əi nī dza
 10 xa nī ^əi na ts'it mī da^ə tsī dī k'az gū yīs ^əi ^əis lī ^əi
 k'a na gī ca mī tea nī xa gī t'ī la ^əis lī ^əi ta sī tsa
 la dī sas k'a da ^əin nī tsis ka ^əa t'ī gī xa nī ts'ī
 gī sa dī dī t'an ne mī ts'it da ^əi līl la ^əa la sī tan
 xa nī tī ^əi di s dāl ^əi wa t'ī mī ka na gī lət mī ta
 15 na gī di s t'ic ^əa t'ī gī gūs t'ī ga dī dḡ ga lī dī tsō wū'
^əas t'a yīs ^əi ma nən nīs la tī ^əi nīs t'ū na mī cīs te'a
^əa t'ī gī ma ga sis la ^əi t'an na gīs dḡatc ^əis dū wū
 xa nī nīs tsin ne na zūs gī ^əi wa t'ī gī ^əa kī zī sis gīn ne
 na sis ^əol dī dḡ ga gīs dla i na tū teū ^əi gīs dla
 20 ta di n na ts'is gū sa ga ts'in na ^əa ^əi wa nīs tin nī teū
 dḡū sa ga ts'in na ^əa mīn na

dij na ^əi sa lī ^əi da t'ū ts'ī dī sa da lī ^əis tsis dī ta
 mis da ka dī da tsī lī ka za ^əil kai ye na ts'ī teī gīl ləl
 sī kī ^əi tea na nīs teūz da nī ^əi līl la mī nī ts'ī
 25 dī sis la mīn nī ts'ī teī yī ga sis tī sa ^əin nī ^əal t'al ga
 sīl di s sit dī ^əis teīs dī yī ka dī gī yīs tsūk dī yī ka
 na tsin nīs la dī gūs t'ī ga sa na la sī ka dī
 da na na gū dī gīs la sa ga nīs da ^əi na mī dī
 gī sis tsū sa na dīl la dī mī nī si dī ka dī nī cī ca
 30 mī ts'a ga ^əa na l'a gī gī cal sī ka dī gūs t'ī ga mī tsī
 da k'a ^əi nīs t'ū ma ga yī gīs t'ū la mī ḡa na teū
 ta nī cīc dja dī nḡs lī na nīs t'ū dī zī sis gī na ^əil tsī
 da t'ī ge l'ū k'a ^əi dī sis san nī ^əi wa ^əa t'ī ge
 da nī ^əi līl la ^əi dī sis sǎ ^əi dī sis sǎ dī mḡs ^əi līl la
 35 sīs sis gī ^əi wa t'ī gī mī nī gī ^əa kī na sī dī^ə na sī ^əal

where it lay from there I dragged it. I clubbed it. Then I cut it open. I put it on my back. My tipi I brought it back. Then they carried it in. Then they put it in a pot.

Ducks not flying, their feathers fallen off after them I went in the water. They swam ashore. Many I killed. Fire with I roasted them. Then I ate them.

When I was hunting again buffalo female I ran after. Two arrows in it stuck in. Beside it when running horse under it put its head. Then horse hips it lifted. It did not fall. Tearing sound I heard. I looked around when buffalo fell. Its horn red I saw. Horse I got off. Its intestines were sticking out. The horse died.

Once winter time there Berry river there for buffalo we went. Eagle his blanket with we went. Buffalo ran. Then after them we ran. Among them I looked around. Right there calf dog yellow like I saw. To it I ran up. I shot it. I shot it down. Then by it I ran. I loaded again. Another buffalo fat I killed. Then two which I had killed I butchered. Calf its skin for it whisky skins full to me he gave and large bottle too to me he gave for it.

Four persons we were we to shoot toward we started. Valley its edge we were sitting. One bull to us was running. My coat I put on the ground. Gun with toward its face I ran. Toward it on my belly I lay down. When it saw me it stopped. When it charged me valley its bottom when I ran down the bottom when I ran down just then it caught up to me. When it hooked at me I jumped to one side. By me it hooked. Again from it I ran. To me when it ran facing it I turned around. From it backward I walked. When it hooked me just then its head on it I shot. By it I shot. Its shoulder I smashed.⁸ I saved myself. When I shot again I killed it. It fell.

Here prairie I went to hunt. And then gun with I chased them. When I chased them knife with I killed it. And by it two we were, we butchered it. Our horses on

⁸ I shot to pieces (†).

ʼis lək ka k'a ta sī ga na ts'ai yī ka ts'i nī na nī la
 ts'i ka na gī gī la kū ts'i gī la yī wa t'i gī mī gī naʼ
 sī nī ts'i da ʼis lī mī ka dī dī cī ca mī tea dī ka dī
 tea sīz ga tsis ka gū ts'īl La dī mī na mī na ʼī dī teī
 5 ʼa La dī na tsī dī nī ha lī tsa ʼī yī na kū gī dūz
 ʼī wa t'i gī sis taz dī yī wūs ʼa La dī yīs l'ū yī wa t'i
 gū nī nā nī ma ʼa ts'e lī kī za xa gī la mī tea dī kat dī
 lī dī gī ha lī tsa ʼī dī tən nī ts'a kū la mīs teīs k'a
 gū dī gal gū xa gū yīs t'as mī k'a dī teī ta sī sūz gwa gū la
 10 gū l'ū wa yī k'a tas dīa kū gū da tein na ʼa ʼa gū la dī
 ma ga zin na teīs ī xa gī tin nī ʼī na yī tas tūc
 mī zī kak k'a ʼa līn nī xa gī tsan gwa gūc ʼīc dī t'ən nī
 ma ga na t'a hī t'i gī ʼī dī dī dlūj ka da ga sūl lī
 t'i ge mī wūs gī t'in nī t'i gī ʼa La gīs teūte kū gī cūz
 15 La dī Lū kwī yī ga kū gī la
 lī dī cas dī ʼī na gū teū gū ka cī ca ʼī sis tsī kī
 nī dza kwī yī ga ma ga zin na mīs ka ka na gīl a
 ʼī da teī nī cūl dja t'i gī kū gīs dūz mī na ga kū
 ʼas t'a ka gī nis sis ʼaz ʼa t'i gī xa na tsī gīs La sī tsīt da
 20 min na ʼa La dīn nis teūz sī mǝz za ʼī līl la min na da
 sīn nis ka gō ga nis t'az has tin na mī zī ga dīn nis tsīʼ
 sīt tsīt da xa na gīs teūz ʼa t'i gī xa dīl ga ʼa t'i gī
 ta zit tsa ha tsī gīl tī gū mīs ka ka gūs t'ən nī xa gīs La
 sī ga na ka tūn dī ʼī dīs sis sa dī xa nī ta gīs līl La
 25 gūs t'i ga ʼis lī sīl līl la ī na' kū dī gī t'ats sī
 sīl līl la na ts'it sī ga na ts'in na ts'in nis k'a kū da gī kai
 mī dlit da xa da gī k'at ʼī wa t'i ge ʼī da djīʼ gū cī cēk'
 na sī ts'it dīs tīl la

we loaded it. To our wives we brought it back. Women unloaded it. They brought it in. Then we ate it.

I boy I was after him I went. Its tail broad, beaver creek where it is small its hole. Its hole stick we closed. This old man hole crawled in. Then where they were asleep their legs he tied together. Then ten besides one he took out, its tail broad.

The same old man eagles pulled in. Bank top of hill circular place he cut out. On it wood close together he made it. Grass on it he put. Place to sit in when he had made wolf skin he took out. The hole he put it on. Its armpit meat sticking out he made. Eagle to it it flew. Then it pecked it back he drew it, then its legs he could see then he held them together. He pulled it in. Once nine he pulled in.

When I was walking about hole large I came to. I was listening then inside wolf its children were-making a noise. I took off my clothes then I crept in. Its eyes fire like I saw. Then I hurried out. My-blanket its hole I blocked. My knife with above it on the ground I cut a hole. While lying down in its back I stuck my knife. My blanket I took out. Then while-it walked out there it died its head sticking out. Its-children six I took out.

My arm when it broke I was hunting. Among buffalo I was running just then horse with me hole stepped in. With me he fell. My arm bone in the ground it stuck in. Its blood flowed out. Then I lost my senses. They carried me home.

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